

# THE FIELD AFAR

THE MAGAZINE OF MARYKNOLL



NOVEMBER  
1937

## A LIST OF CATHOLIC SCHOOLS

### Schools for Boys—

University of Dayton, Dayton, Ohio  
Mt. St. Mary's College & Eccl. Sem., Emmitsburg, Md.  
Holy Cross College, Worcester, Mass.  
St. Michael's College, Winooski Park, Vt.  
St. Aloysius Academy for Boys, West Chester, Pa.

### Colleges and Academies for Girls—

Trinity College, Washington, D. C.  
St. Xavier College, 4928 Xavier Pk., Chicago, Ill.  
Barat College & Academy of Sacred Heart,  
Lake Forest, Ill.  
Rosary College, River Forest, Ill.  
College of Notre Dame of Maryland, Baltimore, Md.  
St. Joseph's College, Emmitsburg, Md.  
Maryville College,  
Meramec St. & Nebraska Ave., St. Louis, Mo.  
Mt. St. Mary's College, Hooksett, N. H.  
Georgian Court College, Lakewood, N. J.  
The College of St. Rose, Albany, N. Y.  
College of Mt. St. Vincent-on-Hudson, N. Y. C.  
Marymount College & School,  
Tarrytown-on-Hudson, N. Y.  
Seton Hill College, Greensburg, Pa.  
Rosemont College, Rosemont, Pa.  
Academy of Our Lady of Mercy, Milford, Conn.  
Junior College and Academy of the Immaculate  
Conception, Oldenburg, Indiana  
Notre Dame of Maryland High School, Baltimore, Md.  
Marycliff Academy, Arlington Heights, Mass.  
Mt. St. Joseph Academy, Brighton, Mass.  
Academy of the Sacred Heart, Fall River, Mass.  
Jeanne d'Arc Academy, Milton, Mass.  
Academy of the Visitation,  
5448 Cabanne Ave., St. Louis, Mo.  
Saint Vincent Academy,  
226 W. Market St., Newark, N. J.  
Academy of St. Joseph, Brentwood, N. Y.  
St. Clare's School,  
Hastings-on-Hudson, Mount Hope, N. Y.  
Academy of the Holy Child Jesus,  
630 Riverside Drive, N. Y. C.  
Academy of The Holy Child, Suffern, N. Y.  
Our Lady of Mercy Academy,  
Syosset, Long Island, N. Y.  
Mater Misericordiae Academy, Merion (Phila.), Pa.  
Villa Maria Convent, Montreal, Quebec, Canada  
St.-Ann-on-the-Lake Academy, West Palm Beach, Fla.

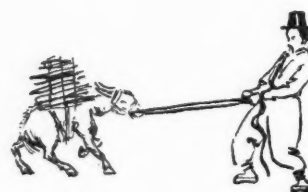
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Santa Rosa Infirmary, School of Nursing,  
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to break it.



—AND—

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# MARYKNOLL

An American foundation for foreign missions which includes two distinct Societies, one for priests and Brothers, and one for Sisters.

## The Maryknoll Fathers

The Catholic Foreign Mission Society of America Inc. (legal title)

Most Rev. James Edward Walsh, M.M.,  
Superior General

Established by action of the United States Hierarchy, assembled at Washington, April 27, 1911.

Authorized by His Holiness Pius X, at Rome, June 29, 1911. Final Approval by Pope Pius XI, May 7, 1930.

"Maryknoll," in honor of the Queen of Apostles, has become the popular designation of the Society.

**Object**—to train Catholic missionaries for the heathen, and to assist them in their labors in the mission fields assigned to the Society by the Holy See, with the ultimate aim to develop a native clergy in lands now pagan.

**Central Administration and Major Seminary, Maryknoll P. O., N. Y.,** near Ossining, N. Y.

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**San Francisco, Calif.,** at 1492 McAllister St., corner of Scott.

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**San Juan, Calif.,** San Juan Bautista Mission.

**House of Study in Rome, Italy,** at via Sardegna, 83.

## MISSIONS OF THE MARYKNOLL FATHERS

See section, "The Month with the Missioners."

## The Maryknoll Sisters

See Sisters' page for directory.

# THE FIELD AFAR—The Magazine of Maryknoll

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### The Samurai Bold

**B**EHOLD, I step to fame and glory  
Out of an ancient samurai story!  
My war steed is left pawing the page  
Of the old chronicle's ivoried age.  
Many moons ago, samurai sought  
Dragons which they victoriously fought;  
I am out to conquer a Dragon too—  
And this, as Christ's samurai, I shall do!

—Marie Fischer



# THE FIELD AFAR

## THE MAGAZINE OF MARYKNOLL

November, 1937

### Maryknoll's Houses of Preparation



NATIONAL work should have a national complexion, the elements that go into the composite being drawn from all sections of the circle it is supposed to represent.

A good cross section of our country is found in the North American College in Rome, where the enrollment for the past year numbered 192 seminarians from 63 dioceses. The enlistment of students for the work of Maryknoll partakes of a similar character. At various stages of their preparation for the missionary priesthood, there are at present 279 students from 45 different dioceses. The students are distributed in the preparatory schools of the Society that have come into being through the

A youthful laborer in training at Cincinnati for harvests in fields afar.

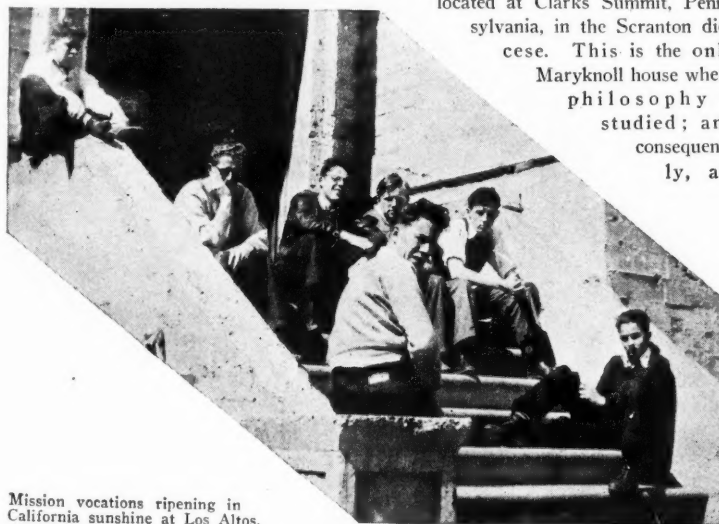


providential encouragement of the Bishops in whose jurisdiction they are found. These schools act as feeders for the seminary.

Maryknoll has one College, and it is located at Clarks Summit, Pennsylvania, in the Scranton diocese. This is the only Maryknoll house where philosophy is studied; and consequently, all

the students from the other preparatory schools congregate here when they are ready for college work, just as they eventually proceed to the seminary proper for theology. This is the Venard, well known to readers of THE FIELD AFAR. What should be equally known is the exceptional hospitality of the diocese of Scranton that has made possible both its inception and its continuation. The Venard venture received a welcome from a gracious bishop and his zealous clergy that has only deepened with the years, and under his encouragement it has grown into a full-fledged college as a settled fixture of the diocese.

Another Maryknoll through which all the aspirants from whatever section or source eventually filter is the Novitiate at Bedford, Massachusetts, in the archdiocese of Boston. This farm amid the pines along the Concord River is a unique spot where future missionaries learn what they are after. Here they make their first steps in exchanging the graceful piety of the child for the



Mission vocations ripening in California sunshine at Los Altos.

THE FOREIGN MISSIONS ARE CATHOLICITY IN ACTION.

rugged virtue of the man, and where Thoreau and Hawthorne saw their sermons in stones these young men begin to see God in everything. Boston will leave its imprint on future generations of Maryknoll missionaries just as it played its vital part in the whole history of Maryknoll from its very beginning.

The Society maintains four actual preparatory schools to furnish grist for its mills and these, likewise, are all signal examples of charitable cooperation on the part of the bishops and the clergy in the dioceses where they are located. The system followed in these schools is a true case of bearing one another's burdens and so fulfilling the law of Christ. Maryknoll needs its personnel to man its growing missions in the Orient and is quite unable to provide full teaching staffs for these preparatory schools. It follows the plan, therefore, of locating its schools near an existing preparatory seminary so that the boys can attend classes together with the diocesan students.

Pursuant to this scheme, the Maryknoll students at Los Altos near San



Above: Shining up a welcome on the front door of Maryknoll-in-Cincinnati.

Below: Students at Los Altos ready to dig into mission business.

Francisco are permitted by the Archbishop to secure their training under the Sulpician Fathers who conduct his own seminary. The boys live in a building

of their own adjacent to the seminary grounds and report for classes each day, being regarded by the members of the faculty as a part of the regular student body. This does Maryknoll a lot of good and does the diocese no harm, the students intermingling with a fair exchange of California spirit and mission interest, while their self-sacrificing teachers graciously bear the brunt of their intellectual formation and discipline. The work is a California mission come to life again with its object now transposed to fields afar.

The Cincinnati Maryknoll follows the very same plan, and here again the Society is deeply indebted to the Archbishop of the diocese and the priests of the seminary faculty, who have wel-

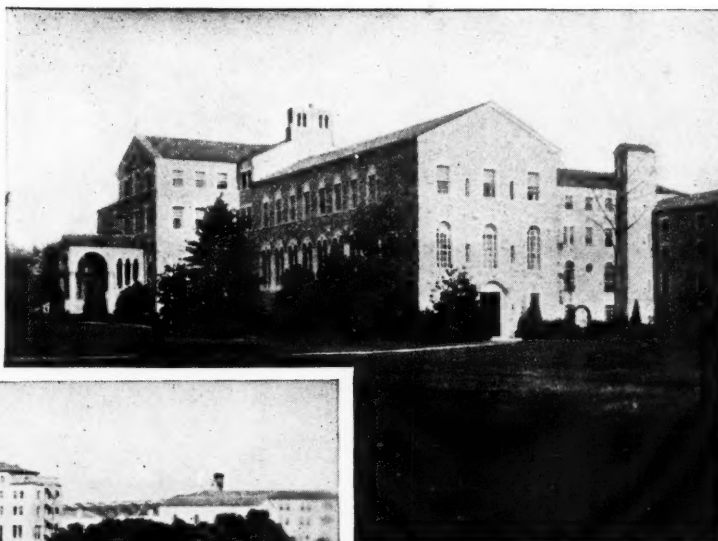
comed the future missionaries on their campus, and are allowing them to partake of all the facilities of their own educational system. This involves extra work and extra solicitude for the members of the faculty, whose only reward will come in the creation of future missions in the Orient that they will never see. It is on their part an



THE GOSPEL MUST BE PREACHED BY

exercise of faith in the possibilities of the missionary priesthood for which Maryknoll is deeply grateful.

In Detroit the plan admits of a difference, as the venture there is of recent origin and has not yet developed to the extent of providing Maryknoll with a community house of its own on or near the seminary grounds. The students are yet few, and they live as well as learn in the diocesan seminary, while receiving occasional visits from Father Sheridan, the Maryknoll priest in Detroit, whose only available residence happens to be a donated tenement at the other



Above: St. Gregory's in Cincinnati where Maryknoll students are privileged to attend classes.



Left: St. Joseph's Seminary where our Los Altos students are members of the regular student body.

Below: Half the players and all the suits were St. Joseph's, but the game was Maryknoll's.

extremity of the city. The kindness of the seminary professors has been marked and continuous, however, and the start is a promising one.

Finally, the most recent of these undertakings is very recent indeed, for the new school in the Cleveland Diocese is opening its doors as these lines are writ-

ten. With the permission of Bishop Schrembs, Maryknoll has taken a temporary location that came to the Society under favorable circumstances. This house is at Akron, and it starts off with six students. It is under the tutelage of Father Murrett who recently returned from Manchukuo. It is another vital link in the geographic chain that ought to ring our country, if the national foreign mission seminary of the secular clergy is going to be truly American in the full and universal sense.



**MEN. THE ANGELS HAVE OTHER DUTIES.**



### *All Souls Day in the Far East*

A South China missionary reminds us that in his part of the world a formal cemetery is rare.

**F**AR Eastern peoples take all too well to veneration of the dead. Among them, ancestor worship is a very popular cult, against phases of which creeping into Christian worship the missionary must exercise great caution. For instance, when one of my Christians approaches the coffin of a dead friend he is required to pray standing and not kneeling since by kneeling he is liable to give non-Christians the impression that he is performing an act of adoration to the soul of the deceased, a pagan practice.

In Christian countries, particularly in Europe, a visit to the cemetery is the great event of All Souls Day. We hope for such spectacles in the East, but the day is far distant. You will be surprised to hear the photographs on this page, from our Fushun mission in Manchukuo, would be almost impossible of production in any of our South China missions since there are practically no cemeteries in our American notion of the term, with acres of cross-mounted graves. In the entire Wuchow territory, for instance, there is but one little

plot that harbors the remains of a score or so of Christians.

Most of our dead are buried isolatedly on the South China hills, principally because our communities as yet are so small that the considerable expense involved in providing Christian cemeteries is out of our reach.

Somewhat in compensation, our fu-

nerals are very elaborate, as much so as the modest circumstances of our Christians can make them. The priest accompanies the body to its last resting place and blesses the grave. According to their circumstances, the Christians remember their dead with Masses and are very solicitous in asking suffrages for the repose of their souls.



All Souls Day in Fushun, Manchukuo.

TRUE CATHOLIC CHARITY IS CHRIST-LIKE, AND



# Mary Kim of Kangkei

Father William R. Booth, of Brooklyn, N. Y., gives us the engaging story of a Korean village's first religious vocation.



THE lofty mountain peaks that surround the frontier town of Kangkei are beautiful to the eye, snow-capped for eight months of the year, pine-clad in summer, but forbidding to the traveler. Approaching from the south, the road winds its way over a series of lesser peaks until after seven miles of tortuous climbing it crosses the last big hulk, and the town of Kangkei lies at one's feet. It was by this road that the Faith came to Kangkei. When a missionary was assigned there, a little more than five years ago, he had but two Christians as a nucleus of his mission.

About this time, Kim Young Kok and Kim Sikii were seven and eight years old, respectively. Kim Young Kok, being the son and heir, was the important personage; but Kim Sikii thought she was important also. It is true, she made herself useful about the house while her brother played, but that was only natural.

One day, the news came to this little household, as to many others, that a strange foreigner had come to town and had opened a school for poor children, where they could learn to read and write and even something of arithmetic. This new school also taught a subject called religion, whatever was meant by that; but here was an opportunity, and the poor parents were glad to have the children profit by it. Twenty other children answered the roll call; and in the course of time, the number grew to one hundred and fifty. The new religion was about God, Who made the heavens and the earth, and Jesus the Saviour of men, and Mary His Mother. There was something strange and beautiful about it, something that touched the heart. There was also the Mass, and prayers to be said at morning and night, and the Angelus bell that called one to church. What fun it was to play in the little schoolyard, to gather with playmates in the chapel at

twilight and say prayers to Jesus. New light and life and beauty had come into the lives of Kim Young Kok and Kim Sikii; nor did they prove ungrateful for these blessings of the Lord. They studied their catechism diligently; and after a year of preparation and regular attendance at Mass, Kim Young Kok became John Baptist Kim, and his sister received the name of Mary.

Mr. and Mrs. Kim were, at first, but mildly curious about this new religion and the strangely clad foreigner who propagated it. Curiosity gradually gave way to interest, due no less to the kindness shown their children than to the latter's constant urgings and, above all, their edifying example. It seems, they would rather have missed a meal than Mass or night prayers, a queer state of affairs, indeed. Mrs. Kim was the next to be baptized. Her husband soon followed her into the True Fold, nor was this all.

The years passed; and when Mary Kim was twelve years old, she was taken on a visit to her maternal grandmother who lived in the pretty little village of Pyell Ha, twenty-five miles to the south. It was summer vacation time. Her grandfather was a wealthy man and lived in a great house. Yet, Mary was loath to leave her playmates and, above all, her daily visit to the little chapel where she heard Mass and said her evening prayers. The former indeed must be forgone, but not the latter. Each morning and night, with prayerbook in hand, kneeling upright, she recited her prayers in a loud clear voice, much to the mystification of her grandmother and other members of the pagan household. Curiosity again gave way to interest; inquiries were made. A lady catechist was sent for and questioned. The old lady began to prepare.

**P**ERPETUATE the memory of a Loved One—Father, Mother, Husband, Wife, Son or Daughter. Write us for suggestions for memorials in this country or in the Orient.

The Maryknoll Fathers,  
Maryknoll P.O., N. Y.



Kangkei's first vocational candidate, Mary Kim.

Several months later, she became ill and being in danger of death was baptized. In a short time, she fully recovered her health and became a zealous apostle. Because of her husband's wealth and position, she was a person of influence in the community. It was not long before two catechists were busy instructing. The pastor made frequent visits to catechize and encourage the growing movement. Grow it did. The temporary meeting quarters became overcrowded; and a beautiful little stone chapel, a gift of a priest benefactor in America, was built on the banks of the river.

On a recent visit to Kangkei, the pastor told me that Mary Kim wished to speak to me. She was bashful, at first; but finally spoke out. She wished to enter the convent. "You had better stay home," I said, "get married, enjoy life with your family. Convent life is hard; you will have many trials there." "But that doesn't matter, Father. I want to go." Mary Kim, the first vocational candidate from Kangkei, was accepted on the spot.

**CHRIST'S SYMPATHY WAS UNDENIABLY UNIVERSAL.**

## Some Confidences on Lords and Ladies

Father Francis J. O'Neill, of Providence, R. I., gives us an intimate glimpse of the inmates at the Toi Shaan asylum.



At the end of the year our lease was up. We had been established on the middle floor of a three story building, and into the four rooms that were ours were crowded: the lame, the halt, the blind, the crippled, the mentally deficient, the old folks and the babies, numbering thirty some in all, and all "orphans." We had our eye on another roomier and brighter place owned by a newly baptized Christian, so we took a deep breath, hired the place and started to move.

The new location was a four story house, and it was all ours for the same price that we had been paying for one floor. In the old place, the various classes of "orphans" were necessarily all jumbled together, but now we could segregate them. The old folks who couldn't climb stairs were put on the ground floor; the young folks whom we didn't want to climb stairs we put on the top floor; and in between, the middle-size folks who were capable of climbing either up or down had their stamping ground.

Five Chinese virgins helped me move the multitude and dispose of them in their proper places. But what seemed

good to one lady was absolutely opposed to the designs of another. It took about a month to reduce the babel to the semblance of an institution.

One young lady among the orphans has a wanderlust. On two days in succession, she went out by herself to see the world and ended up in the custody of the law. We received notice from the police to come and collect our charge. I'm wondering if the young lady has a judicial bent, or if she looks upon any place that is an institution as home.

Another young lady is the pet of the women in charge of her. She is at the teething stage and, like Mary's little lamb, wherever the women go the little lady is sure to follow. When the women go to chapel they have to pass by the priest's room. In passing, the orphan is deposited in the priest's presence with the injunction, implied if not expressed: "Keep an eye on her."

Recently, the chapel acquired a carpet for its middle aisle; and the Toi Shaan circle, thereby, acquired a gathering place during night prayers. If Benediction should follow night prayers, the priest who performs the function must be warned not to be distracted by the youngsters crawling through the altar rail; and he must be careful not to step on unwary fingers as he moves through the sanctuary.

Above: The young lady who has the wanderlust.

Right: Strapped to another orphan's back, is one of the few little boys in our charge.

One of the few little boys in our charge caused some heartache through no fault of his own. The lady in charge of the orphans noticed a strange rash on the boy's leg. The rash proved to be serious; the little boy was a leper. Next morning we left on the first train for the Gate of Heaven Leper Asylum. The little lad had no idea where he was going and slept on my arm during most of the train journey. When we arrived at the colony there was a bit of a tug at my heart; but there was consolation in the fact that two of the older lepers had been assigned to care for the boy as their special charge, and they were quite proud of their appointment.



AFTER PONDERING ON THE FACT THAT THE PAGANS STILL NUMBER

## Paul, Whom The Lord Won By Cutting Down

Father Edmund L. Ryan, of Dorchester, Mass., tells an engrossing tale of a gentleman of Dairen.

**M**Y latest convert, another Paul, the Lord won by cutting off in the middle of what he had expected to be a long, healthy life. Every paragraph in the story of this conversion could end with: "Again, the grace of God triumphed."

This man, whom I shall call Paul although he received that name only near the end of the story, was the father of one of our Catholic girls. The girl had become interested in the Church here in Dairen, but her father and the rest of the family who hated the Church would not allow her to be baptized. At this juncture, the grandmother who lived in Japan took sick, so the girl had to go and take care of her. While in Japan she became a Catholic. The family had what one might call a reaction at that, but they finally allowed the girl to come back home. Despite their nagging, she managed to come to Mass and received Communion every day.

Then the father became ill; there was no hope for his recovery. The girl wanted him to be baptized, but she did not know how to broach the subject without causing trouble. Ministers of two other religions, both indigenous and based on Christianity but with a smattering of Buddhism, came to see her father. No sooner did they speak of religion, than the father told them as politely as possible to get out. I told the girl that I should like very much to go and see her father, but that I should hate to be thrown out, because it would spoil her chances to talk later. However, she asked me if I would just casually drop in and bid him *top of the morning*. That, after all, could not cause much trouble; I did so in all fear and trembling.

When I entered the room, the girl and her mother were there, and I greeted them; the father wanted to know who the *something or other* that was, and why he had come. I told him who and

why, and we began to talk in English, for he was an English teacher. Before I left, we had exchanged compliments and jokes galore. God had made the first step easy.

It was still difficult for the girl, since the father, a materialist, positivist, atheist, agnostic, all in one, did not believe in God or the soul or eternal life. But gradually, through the prayers of all of us, God softened his heart so that he finally asked for Baptism.

Before the father gave his consent to be baptized, he told the girl he didn't want any of those crazy baptismal names. He was going to die with the name he had all his life. That worried the girl, but I said: "Never mind, I'll give him a name, but under my breath." The name I gave him was Paul, for, as I told the girl, it was the most appropriate name for her father. God had to knock St. Paul off his horse to convert him, and the Lord had to use violence on her father too, visiting him with a fatal illness in what should have been the middle of his life. So I baptized him Paul. After I had finished,

he took my hand and held it firmly. All he could say was: "Thank you!"

The man died a very peaceful, happy death, breathing to the last: "How happy I am that I can go to heaven!"

When the question of the funeral came up, the younger brothers of the girl said quite definitely that they would not allow a Church service. We went to the house in the afternoon and again in the evening for prayers. The boys are English students at school and they sat beside me, talking English. After the prayers, as is the custom, I sprinkled holy water on the coffin. The boys followed suit. After our visit, there was no more discussion about the funeral. Again, the grace of God triumphed.

Paul's funeral was the most magnificent I have ever seen. The Church was packed with pagans, most of them men of prominence and officials; about a hundred schoolboys also attended. They thought the ceremonial and prayers magnificent.

We, the Sisters and myself, are full of thanksgiving for this marvelous manifestation of God's grace.



It seems to be Father Ryan's turn to tease this little Japanese Miss.

**ALMOST A BILLION, WE HAVE NO PEACE IN OUR SPIRIT.—Pius XI.**

# ALIAS MUSSOLINI

By Sister Mary Immaculata, O.P.



HE day was dour and downcast, following upon a week of heavy rains. Through a filmy coating of grey cloud, the almost hidden sun sent torrid rays upon the sweltering earth, as if to avenge itself for having to shine unseen. Los Angeles was giving one of her famous imitations of a sultry, New York day.

In the small building behind the Japanese Mission School, divers troubles enveloped the Kindergarten, a title of courtesy bestowed upon a group of tiny Nipponese folk who really comprised a day nursery. The morning session had just begun, yet she who received no other name than that of "Kindergarten Sister," heartily wished it at an end.

Hiroshi started the day auspiciously by pulling Yuriko's hair, while that pious maiden bowed her head in morning prayer. Immediately, she burst into dramatic tears whose appearance only served to harden the heart of her rude tormentor. Wagging a dirty forefinger under her nose, he sang that age-old classic, "Cwy baby, cwy!" Where there had been merely pitiful sobbing, shrieks now rent the air. Firm hands separated Hiroshi and Yuriko, and for a brief interval quiet was restored.

Some one knocked at the door. Sister opened it to behold a Japanese gentleman pushing before him a reluctant, squirming bit of humanity. On its coat flourished a pink card whereon the Japanese Sister had written the aspirant's name, age and address.

"My son," informed the smiling Japanese man, "he come to your school."

A growl issued from the bearer of the pink card.

"My son," continued the proud parent, "he speak American very well. I thank you. Goodbye!"

As his father disappeared, "my son" sent a shriek of protest across the schoolyard, but ere its last echo died away, he

sat ensconced in the Kindergarten, the unwilling cynosure of thirty pairs of slanting infant eyes. His face one frightful scowl, he watched with utter contempt small yellow hands drawing animals, the like of which never trod the earth.

Quizzically, the long-suffering Sister surveyed her latest protege. Yasuo, for such was his name, seemed large in comparison with the other children now shamelessly discussing the new arrival in voluble Japanese. A note from the Japanese Sister stated that as obedience seemed to be his weakest virtue, the father wished him to spend some time in Kindergarten before graduating to the First Grade. Five and a half summers had the resentful victim seen; consequently, he should be ready for "advanced studies" at the term's close. This thought somewhat consoled his preceptor, although she resented the implied reference to her Kindergarten as a reformatory.

Yasuo resembled nothing so much as a gnome tumbled by accident from some fairy tale. His face had the look of a mournful satyr, and from his head protruded two enormous ears which served only to increase his goblin-like aspect. A small neighbor's rendition of "Pop-Eye, the Sailor Man," caught him off guard, and he smiled—a charming smile, which completely transformed his querulous little face. Instantly, he realized his mistake when the Sister, taking advantage of his evident change of mind, decided to question him.

The Japanese gentleman spoke truly when he stated that his son knew "American," but he neglected to mention the brevity of his treasure's vocabulary which consisted of three words, or rather expressions. These were "Huh?", "Hey!" and "O.K."

*SEE inside back cover for an appropriate suggestion for your GOOD DEED during November. Remember and aid your dear departed ones, help yourself and the missions all in one.*

His inquisition at an end, Yasuo resumed his seat; then he commenced a banshee wail which rose and fell in well defined arses and theses. Gazing at this mournful giant in their midst, the children nudged each other. Sonsy Fumiye giggled outright. She stood nearly as tall as Yasuo, yet she was no baby, at least in her own eyes, but a motherly soul who looked after the interests of her smaller companions like a fat clucking hen. Covertly, she watched the lugubrious Yasuo until her maternal instincts rose. Leaving her place, she approached the unwary "crooner," and placing a loving arm around his neck questioned his cause for woe.

"Shut up! Lemme go!" shrieked the boorish gnome, proving that under duress he could speak more "American."

"Sister, dat new boy is bad!" complained the repulsed Fumiye.

"Yasuo is just a little lonely," explained Sister. "Please sit down, Fumiye."

"But, Sister," expostulated the scandalized Fumiye, "he said a bad word! He told me to shut up!"

"Please be seated, Fumiye," again commanded her teacher, in a voice which brooked no opposition.

Fumiye sat, but not until she had extended her little pink tongue in Yasuo's direction.

Quiet once more! Sister seated herself beside two-year-old Tadashi, endeavoring to show him how to model a dog from clay. In appreciation, he placed his sticky little hands upon her face, laughing joyously when a piece of clay adhered. Disappointed, he watched Sister remove the offending lump with her handkerchief. Silence still reigned—a dangerous portent as Sister well knew. She turned to see what was taking place behind her. This time, Shigeo held the spotlight, and well he might, having done his good deed toward amusing the class by anointing his head with clay. An adorable three-year-old, Shigeo looked like a Japanese Kewpie. Two big dimples adorned his

IN THANKSGIVING FOR THE GIFT OF FAITH SUPPORT A



plump little face now wreathed in a devastating smile. Always, it proved an impossibility to scold Shigeo, because once he smiled and rolled his large almond eyes, severity flew out the window. As his teacher approached, he laughed, pointing with a chubby hand to his kewpie-like topknot now encased in gummy armor. Shigeo possessed an artistic soul. Unsatisfied with clay of one color, he had mixed several hues before applying the result to his scalp.

Sister felt her stoicism breaking while she examined the highly decorated little head. Taking him into the lavatory, she tried a vigorous shampoo. Between rinsings she watched her other darlings.

Gradually, the clay melted from Shigeo's head, but stubbornly refused to leave his cowlick. Nothing else remained but to cut it off. That evening, the tanned kewpie went home with a note for his mother pinned to his underwear, informing that horrified lady of her only son's disaster.

Yasuo still wailed, but more softly, not caring to risk the wrath of the grey-clad being once more directing stumbling fingers. Conscious that she had not received her quota of attention, Baby Mariko decided to fall from her chair. Lying prostrate upon the floor, she screamed, and stubbornly refused to move. Disgustedly interrupting his theme song, Yasuo hoisted her up, then roughly wiped her nose with the small square of linen pinned to her dress.

Respite came at lunch hour, followed in the Kindergarten by a siesta. Pillows and mats had been given out to the now recumbent pupils when Sister missed her newest star. Going into the yard, she found him busily engaged in bossing a plumber, who was trying to mind a broken pipe.

"That fellow is a regular Mussolini, Sister," said the man as his erstwhile foreman retired forcibly to Kindergarten. A precocious child at the drinking fountain heard this remark which she lost no time in reporting, and from that day on, Yasuo answered to the name of the Italian dictator.

This appellation proved no misnomer. Yasuo forgot his woes in ordering about his small associates. As the days went on, he showed himself to be an accomplished housewife. Watching a child carelessly piling books or toys, he would push the offender away and arrange the

**Make an "Unbreakable Will."  
See inside front cover.**

articles in an order both neat and symmetrical.

Now as he viewed the prostrate Kindergarten, Yasuo commenced his eerie wail, but a hand placed over his mouth stemmed the noisy tide.

"Sit down, Yasuo," commanded the strangely garbed lady whom he found himself regarding with more respect.

"Huh?" grunted that gentleman.

Sister pointed inexorably to his chair. To force him to lie down would bring only disaster. This kind of a creature could be won only by time and patience.

For ten minutes Yasuo sat in the darkened room before his head began to nod. Bravely he jerked it upright, but after several attempts, found the effort useless.

"Hey!" he called to his enemy. "Gim-

alias Mussolini, as he furtively approached Yayoi, the daintiest of all the dainty little misses in the Kindergarten. Seizing the flowered organdy cape which covered her bare little arms, Yasuo rubbed the fabric thoughtfully between a grubby thumb and forefinger. When Sister approached, sensing trouble, he merely looked at her and remarked, "Pretty, huh?"

Relieved, Sister left the pair wondering if she had a future Japanese Worth in her custody. Yayoi cast one shy look at her knight, then smiled demurely. From that moment, he was her slave. The other masculine members could scorn the girls or admire vivacious Umeko's charms. Yasuo cared not; from henceforth, Yayoi was for him.

Two weeks elapsed and, with their passing, Yasuo continued to attend Kindergarten with tolerable condescension.



The "Kindergarten Sister" assists *Mussolini* in the management of the tiny Japanese tots at Los Angeles.

me one o' dem," pointing to the pillows.

His request being granted, Yasuo threw the pillow on the floor and plumped himself down beside it. In less than a minute, he was lost in the arms of Morpheus.

Another day dawned, worse, if possible, than its humid predecessor. The morning passed with few mishaps, four bloody noses being the total of disasters. During recess, Sister watched Yasuo,

Crossing the schoolyard one afternoon, intent upon installing her cherubs safely in home-bound busses, Sister stumbled upon the prostrate form of Yasuo who was gallantly employed in buckling Yayoi's diminutive slippers.

"How do you like school, Yasuo?" she inquired of that worthy knight.

The answer came, terse, but to the point.

"O.K.," said Mussolini.



The boys were growing up like weeds with no religious training.

## Until Christ Be Formed in Their Hearts

Father Dorat Chatigny, of Amesbury, Mass., describes Tungchen's problems in training the young.

ileges which they could not enjoy in their distant villages. We, of course, have to feed the children—a considerable expense for the mission; but we have placed so much hope in the outcome that we are willing to make any sacrifice to keep the project going.

Our new plan has caught the attention of the Christians in this entire district, and we have many more applications than we can handle. Since we cannot accept them all, because of inadequate quarters and funds, we are selecting those who are twelve years old and above. These older children will soon be fathers and mothers, and this will probably be our last opportunity to instruct them.

We have, at present, a class of twenty. When they have completed the course others will replace them. Ideally, the course could be of longer duration, but we hustle them on after four months



UNGCHEN Mission is bustling with new hope, now that we have solved the problem of giving the children in distant Christian villages some much needed religious training. During my visi-

tation of this entire district, I had seen the need. The parents are as yet too ignorant themselves to be of any assistance to the children; and the missionary's semi-annual visit could never accomplish all that needs to be done. There seemed only one solution, and we tried it. We experimented on a group of boys, bringing them to the Center

for four months. The results were encouraging, so we adopted the idea.

The period of training for the children provides for them, besides a course in Catechism which they study each day, a contact with things Catholic, comradeship with other Catholic children. They attend Mass every day and receive the sacraments frequently, priv-



in order to give an opportunity to others. Our hearts ache with the desire to train hundreds. We may repeat with St. Paul: "My little children, of whom I am in labour again, until Christ be formed in you."

### For How Many Days?

*One dollar will keep a Maryknoll Missioner—and Christ—in the Orient for one day. For how many days will you be host to your Lord in the fields afar where he longs to dwell? See page 317.*



Above: The first group of boys with whom we experimented.

Left: Two little pagan tots. Their mother is under instruction at the mission.

HE WHO IS CONSUMED BY THE LOVE OF SOULS BECOMES MAD; HE STOPS AT

# The Fire Beat The Water

Father William V. Whitlow, of New York City, tells how the Hikone hose had a race with red hot fire and lost out.

**M**ARYKNOLL at Hikone was burned to the ground. Defective wiring was the cause of the fire, and it was well under way before we noticed the smoke issuing from the roof.

The roads leading into the mission are narrow and made it difficult to bring any sizable fire apparatus to the rescue. A hand pump and a hose put up a brave fight, but the fire won out.

The house owners absolved us

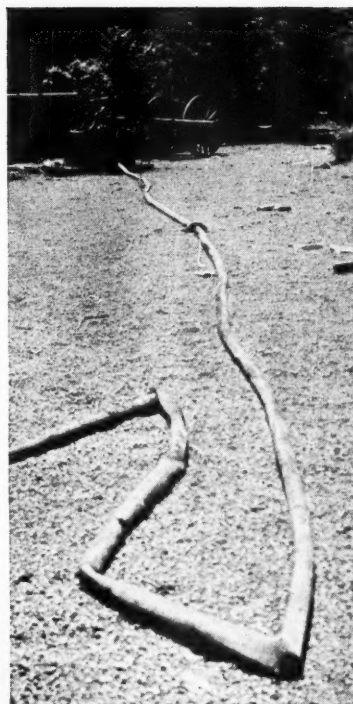
officials. It was through the assistance of our neighbors that we managed to save all the church effects. My losses were chiefly my books.

There is no other suitable place for rent in town, so we shall have to build. Five thousand dollars would purchase the land we need for a mission center. Until that drops from the clear sky or from the letter of a friend, we can't even think of building. In the meantime, our mission work here in Hikone is stalled.



of all blame (we were only tenants), because we had made three requests in writing, asking for the inspection of the wiring. The fire was, of course, unfortunate; but we gained a great deal of sympathy and witnessed evidence of the good will of neighbors and of-

Hikone is now without a Catholic Church. This may be the opportunity for which you have been waiting—to build another Tabernacle for Christ.



Above: The hand pump and hose that put up a valiant fight to save the Hikone mission.

Center: The charred remains of Father Whitlow's mission.

Below: Boy Scouts who were on duty at the Hikone mission for several days after the fire.



**NOTHING; NO SACRIFICE COSTS HIM ANYTHING.—Just de Bretenieres.**

## THE FIELD AFAR

THE MAGAZINE OF MARYKNOLL

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TO THOSE WHO LOVE GOD ALL THINGS  
WORK TOGETHER FOR GOOD



THAT we trail clouds of glory as we come from the heaven that lies about us in our infancy is one way of saying that God filled the human heart with idealism and intended to put it to work for His cause. The world of men is chock-a-block with it, and the power is there to rend the rushing stars, if only it were properly galvanized. What happens is that one half of it is misdirected while the other half is spoiled. Which is the greater tragedy? Lawrence of Arabia was a hero in a paltry cause, while Father Gasolinus is paltry in a heroic cause. In both cases God's plan is compromised. Yet if we could harness them both to the mission cause that would direct the dynamics of the one while inspiring the lethargy of the other, things would begin to move.



IN these days of international youth organizations, the age-old and universal mission of the Church can be most effectually held out to Catholic youth by inviting the active cooperation of boys and girls in the establishing of Christ's Kingdom among all nations. A world apostolate of youth—virile, living, confident and strong, assured of final triumph—this is the answer of the Church to the apostolate of error abroad in the world today.

Youth is apostolic by nature. It goes out to win, at any cost; and when the winning is for Christ, the end is glory. Youth is characteristically militant; its very nature is to champion a cause. To

its ardor, sacrifice preeminently appeals. When the cause is the supreme romance, all of youth's forces are assembled to espouse it. We give you the greatest ideal, Christ's Own—His reign in the hearts of all men. To realize this ideal, the Church was founded on apostles; continues to extend, thrive, and live through apostles; will come to triumph only in the triumph of apostles. Who will win the world of men—atheistic propagandists or apostolic Christians?

We believe, as the Communists and others believe, that the answer is for youth to give. Modern youth asks for responsibility, for responsible participation in the world crisis. Communism gives it to youth in its worst form; educating youth to a godless ideal. Shall we, followers of Christ, give responsibility to youth in its best form—the responsibility of real Catholic Action, the actual participation in Christ's apostolate for souls? Maryknoll opens the road for full consecration to that ideal.



STRIKING methods of propaganda and display have their time and their place even in missionary work, but that time is not always and that place is not everywhere. Our methods naturally differ from those of people whose sole aim in life is to blast everything into smithereens. Tearing down is a noisy process, whereas building up is comparatively quiet. When all the smoke has cleared away, and real progress can be assessed by the verdict of eternity, or even by that of time, it will then be seen that God is not in the whirlwind. It is the plodding missionary, the world forgetting and by the world forgot, who will save the world.

### The Holy Father's Mission Intention for November, 1937



That the followers of Buddhism in China may receive the Light of Faith.

## THE FIELD AFAR, Maryknoll

THE principal aim of the missionary is to build Catholic life. His ideal is to win to Christ the main body of citizens of every non-Christian community. Isolated believers in Christ are not his goal. Instead he wishes to establish a vigorous, full-blown Catholic community in the village where he labors—one more tiny unit to add to the world-wide Church Militant.

However great an act of charity it may be to help the wretched, the maimed, the homeless, the diseased, the Church puts all this down as secondary in the missionary's task. His first duty is the building and nurturing of an enduring Christian life, in the living of which the children and the children's children of his converts may worship Christ.



THAT missions have lived on through days of meagre material means and have made progress out of all proportion to their tangible resources, would seem inexplicable were we to forget the hidden sacrifices of the poor in our cities, the solemn cadences of prayer in our abbeys and convents—the whole of the world-wide collaboration of prayer checking a world-wide conspiracy of evil and promoting a world-wide fellowship of good.

The Carthusian in his solitude, the Cistercian in his choir, the scrubwoman breathing little secrets of divine love into the steaming suds, the invalid patiently enduring a crucifixion on a cross of down, these are some of the unknown coworkers whose ceaseless intercession wins from Heaven the benediction that brings fruitfulness to the furrows of our apostolic laborers.

### Whence The First Seed?

RECENTLY, we asked a group of Maryknoll seminarians where they got their first interest in foreign missions. Of the 50 answers, it is interesting to note that 27 represent influences placed by Maryknollers, 11 represent

THIS IS CHRIST'S WORLD, AND



the influence of teachers during school years, three the direct influence of parish priests, and nine the influence of personal reading.

Two of the young men say that they first thought of the mission ideal on hearing sermons by Maryknollers in the pulpit of their parish church. In one case, the mother of the boy was influenced by the same sermon and did much to foster her son's call.

Five first thought of missions when a Maryknoller spoke to them in grade school, and three upon similar talks in high school. Three lived in proximity to a Maryknoll College and first thought of missions on visiting the college.

Seven got the mission idea through reading *THE FIELD AFAR* in their homes, and one through reading *The Maryknoll Junior*.

Finally, six state that they first thought of missions through acquaintanceship made with Maryknoll missionaries, priests or Sisters who hailed from their home towns or whom they met in passing.

Of the second category of influences, the teachers, eight speak of grade-school teachers and three of professors whom they had in preparatory seminaries.

"I received my first impressions of the foreign missions," writes one, "from Miss G—, our seventh grade teacher, who charmed us with stories of the Far Eastern missions."

"My first interest in foreign mission work," writes another, "was awakened by the zeal of Sister S—, whom I had the pleasure of having as teacher in grammar school."

The power of subjects not distinctly religious is illustrated by the comment of one that the idealism cultivated by studying King Arthur and the Round Table Knights made him think of giving himself generously as an apostle in foreign lands.

The part of priests in influencing vocations is much greater than this record shows. Three young men say that their local parish priests put before them the ideals which led them to choose the missions, but many of the others influenced by the parish schools or by the visit of a Maryknoller should attribute their call to the pastor who made possible the conditions which prompted their decision.

In the case of the nine influenced by



*I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne and in sight of the Lamb.—Apoc. vii, 9.*

A Chinese artist presents us with a vision of the throne of glory as the Church Militant approaches the judgment. The two little devils seem to be hopelessly outnumbered by all the saints and angels.

personal reading, it is interesting to note that two give the credit to the life of Theophane Venard, one to the life of Father McShane, another to a pamphlet story by Maryknoll's Founder-General, "His Priestly Son," and still another to general items sent out by Maryknoll to the Catholic press of the country.

One attributes his call to mission biographies in general, one to the lives of Fathers Marquette and Damien, one to the life of Brother Joseph Dutton of Molokai.

One says it was the story of the early missionary pioneers among the American Indians, with such beautiful incidents as the salute of the Blackfoot chief to Père Marquette: "O Blackrobe, how bright the sun shines when thou visitest us."

All of this is very heartening. From suggestions dropped like tiny acorns, nurtured with a prayer, spring the great, rugged oaks of apostolic careers which carry Christ's name to the ends of the earth.

**HE WANTS THE WHOLE OF IT.**

**A Manchu-Knoller** makes a ref

"I would like to be like Angela Loh," one of the Wu girls said to her sister.

"I would too," said the sister.

1

Right: The Wu girls and the Loh girls from Yih sien.

# Caera Looks Into of Baptism Class

makes reflections on Baptism Day.

at was one year ago. Thus on  
sm day, the of farmer girls  
ut from Y for Fushun.  
en there was Pei boy, just past  
y. Two ago, he was jour-  
g a foot in shun and met a  
oner in a  
et into my the foreigner said.  
ey rode in silence.  
here are going?" at last the  
oner asked.  
shun," said Pei boy.  
hat are you going to do there?"  
udy." And quite a silence.  
not wish a farmer."  
hat do you to be?"  
teacher."  
and then?"  
shall have school."  
then?"  
shall take."  
and after  
We shall be family, a large

family, and they will all know the char-  
acters."

A little time passed.

"And is that all?"

"I shall become old and be respected.  
Then I shall die and be laid with my  
fathers. . . . But my fathers were farm-  
ers; I shall be a scholar."

Again a little time passed and the  
missioner spoke.

"You will think you are a scholar,  
but you will be ignorant. You will know  
nothing of the great things which do  
not change, or of the God Who made  
everything."

Ordinarily, a Chinese would not be  
very much impressed with this, and  
would go away silently, quietly con-  
vinced that these were but words of a  
foreigner. Pei went off in silence, but  
the words remained with him. To pass  
over the details, here he was this morn-  
ing going to the mission church for



Baptism. He was to be a Christian  
scholar.

And so there were many others, the  
Chao woman, the Fu sisters, the old  
gentleman from Pahtang. Yes, indeed,  
they would come from half-a-hundred  
homes in all.

And so, like tiny rills that form in  
streamlets and flow unimpressively into  
little streams, the current of new Cath-  
olic life is fed. How can you, men who  
have read so much and seen so many  
things, and dreamed of accomplishment,  
be satisfied with changing the way of  
thinking of a few country folk? People  
ask the missionary this and similar ques-  
tions, and often, he smiles without even  
an answer.

For one must have the gift of vision  
to understand. One must be able to be-  
hold the rills that flow not only from  
nearby hillsides, but from many hills  
and, not only this morning, but many  
mornings in this generation and in many  
others. One must possess the power to  
witness the grandeur of this unhurrying  
pace of the nations of the earth up to  
the Feet of Christ.

# THE MONTH

WITH



THE

# MISSIONERS

Maryknoll missionaries in Eastern Asia number 161 priests and 13 Auxiliary Brothers, laboring in six territories, each the equivalent of a small diocese. These are: 1. Vicariate of Kongmoon; 2. Vicariate of Kaying; 3. Prefecture of Wuchow (all three in South China); 4. Prefecture of Fushun in Manchukuo; 5. Prefecture of Peng Yang in Korea; 6. Prefecture of Kyoto in Japan.

These six territories embrace 142,000 square miles and contain 20,000,000 non-Christian souls. They are twice the size of the New England states and number over three times the population of New

England. They include 50,600 Catholics, of whom 5,600 adults are last year's converts.

The center for the South China missions is Maryknoll House, Stanley, Hong Kong, though each field has its central address as given below.

The Maryknoll Fathers likewise have a parish in Honolulu, special student work in the Philippines, and two parishes among the Japanese on our Pacific coast.



**THE MISSION:** Prefecture of Peng Yang, Korea, 20,000 square miles in area, in size, half of Indiana. Population 2,800,000.

## THE MISSIONERS:

Rev. W. R. Booth, *Administrator*, of Brooklyn, N. Y.; Fr. L. Sweeney, of Conn.; Fr. Markham, of Ill.; Frs. Chisholm, Connors, Hunt, Peloquin, Plunkett, M. Walsh and Bros. Raymond and William, of Mass.; Frs. Barron and Petipren, of Mich.; Fr. Craig, of Minn.; Fr. Carey and Bro. Joseph, of N. J.; Frs. Borer, Carroll, Cleary, Coxen, Gibbons, S. Hannon, Harding, Nolan, Pardy, J. Ray and White, of N. Y.; Frs. Cappel and Kramar, of Ohio; and Fr. Duffy, of Ireland.

Central address:  
Catholic Mission,  
P.O. Box 23, Peng Yang,  
Korea

## Off Center Records—

"This month will find most of our missionaries on the trail—the trail that leads to outposts where the Christians have been waiting since last spring to welcome the *Simpu* once again; the trail that leads to the lost sheep, as well as to many souls newly cleansed from superstition and idolatry and won for the Church of Christ. Such times mean trials for the missionary, but also bring abundant consolations."

## A Loyal Little Lady—

"On the morrow, Confirmation was

to be administered in the plain little 'upper room' at Kokai. About nine o'clock, the pastor (Father Duffy) and I were seated outside of the rectory, enjoying the cool of the evening. A little group of white-clad figures approached us, and one after the other made their graceful salutations. They were from Pyell Ha, a mission station twenty-five miles to the south. The last one to bow—a dignified little lady with staff in hand—was Monica Chun, sixty-nine years of age. Monica, a recently baptized Christian, had trod every bit of the twenty-five miles of mountain roads afoot. She had heard about the Confirmation ceremony, and thought it her duty to be present. Orchids to Monica Chun!"

## Centrifugal Force—

Between Chinnampo and Peng Yang there emerges a new mission center. Its pastor, Father Thomas F. Nolan, plans to illuminate it with Aladdin Lamps.

"Kosai, a fair-sized market town, means 'West River,' but the town's only claim to liquid prominence is a mineral spring which the local population reveres as a positive cure-all.

"Before now, there has never been a resident Catholic priest among Kosai's four thousand inhabitants; only one Christian family has persevered in the Faith. However, there are enough Christians—eight hundred or more—within a radius of twenty miles, to warrant the establishing of a central mission. Since Kosai is the hub and largest town in this circle, it appears to be the logical place in which to build up, or settle down.

"Our beginning must of necessity be

humble, for at present our property holdings consist of a piece of land with only one tree to break its otherwise level surface. We hope to start building soon; but in Korea, as in other countries, merchants and laborers expect remuneration for their services. Thereby hangs a tale. Would that I had an 'Aladdin Lamp' among my belongings!"



**THE MISSION:** Prefecture of Fushun, Manchukuo, 37,000 square miles in area, the size of Kentucky. Population 2,500,000.

## THE MISSIONERS:

Rt. Rev. Msgr. R. A. Lang, *Prefect Apostolic*, of Lawrence, Mass.; Frs. McGurkin and J. J. Walsh, of Conn.; Fr. Kaschmitter, of Idaho (loaned to Apos. Del., Peiping); Fr. Geselbracht, of Ill.; Fr. Hewitt, of Md.; Frs. Comber, Gilbert, Henry, A. Murphy and E. Ryan, of Mass.; Fr. Coffey, of Mich.; Fr. Hohlfield, of Neb.; Fr. Quirk, of N. H.; Frs. Escalante, Flick, Haggerty, J. O'Donnell, Ziembra and Bros. Benedict and Peter, of N. Y.; Frs. Clarence Burns and Rottner, of Ohio; Frs. G. Donovan, Mullen and J. Sullivan, of Pa.; Fr. Weis, of Wis.; Fr. Jacques, of Canada; and Fr. J. McCormack, of Ireland.

Central address:  
Catholic Mission, Fushun,  
Manchukuo

## To the Rescue—

It was a long hard journey by mule cart from Ch'a Kou to Heng T'ung

ONE WHO IS CONSUMED BY THE LOVE OF SOULS, SEEKS TO MAKE SACRIFICES; HE



Shan, but so successfully do the bus lines and railroads elude these towns that there was no other way for the aged Mrs. Pai to reach her son—Father Alexius, a native priest—who was dying of typhus and pneumonia.

While the mule was kicking against the miles to the discomfort of his passenger Mrs. Pai, Father Geselbracht, who was making his retreat at Fushun, heard of the priest's critical condition and cycled at top speed to his rescue. Through Father Hohlfeld, we learned that our confrère nursed and cared for the stricken Chinese priest, never leaving his side until recovery was assured.

The mother's gratitude—well, every one knows how a mother feels about her priestly son, and the heart of a Chinese mother beats with a like love.

#### The Soldiers' Gift—

No shots were fired, and no people killed; but the situation looked serious to Father Michael Henry, for a few moments:

"A group of soldiers with all their military trappings indicating a declaration of war, or at least a demand for food and lodging, marched up to our front door, late one evening. From their midst, they produced a youngster about five years of age. We were relieved to find that this little innocent was the peaceful object of their visit.

"The poor child's parents had died and he was without a home or near relatives. In some mysterious way—but mysteries grow commonplace to the missionary—the army had heard about us and hoped we would take care of the boy.

"He has been baptized and is now attending our school—a good companion to little Paul whom we rescued last year. Another orphan, another charge and an added expense; but also another little sheep safe in the Fold."

#### Branching Out—

In the early days, Dr. Shun—cornered by pills, bottles and bandages in a little dark shop in Fushun—held clinic for the bodily sick who found their way in numbers to his door; while the *Shen fu*, always hovering around during office hours, offered spiritual treatment for their weary souls. This co-operative method continued until the arrival of two Maryknoll Sisters, whose talents and training enabled them to

### A Priestly Son

*Have you dreamed of having a priestly son, a missionary? A bursar of \$6,000 will care for the perpetual education of a seminarian.*

take over the dispensary. This left Dr. Shun free to push farther on and open shop in a distant village, where it was sorely needed. The medico sends reports of his work regularly to Father Mullen. His latest bulletin records hundreds of treatments and 112 babies baptized in one year.

#### Something to Write About—

*The Maryknoll Fathers,  
Catholic Mission,  
Fushun, Manchukuo.*

"If you would like to be a member of our *Auxiliary of Prayer and Sacrifice*, please offer one Mass or one Communion weekly, and a special prayer to Our Lady and St. Joseph, for a more intensive Catholic life among our Christians; more converts—fervent ones; increased zeal for our working personnel—priests, Brothers, Sisters, seminarians and novices.

"Please write and assure us of this spiritual help. The prayers we mentioned are only suggestions. Any prayer, spiritual exercise or sacrifice offered for our mission—and, incidentally, it should be offered as well for all missions—may be the cause of a conversion. Grace mocks at distance. By your prayers you are at our side.



THE MISSION: City of Kyoto and territory about Lake Biwa. Population 2,000,000.

#### THE MISSIONERS:

Rt. Rev. Msgr. P. J. Byrne, *Prefect Apostolic*, of Washington, D. C.; Fr. Witte, of Ind.; Bro. Clement, of Kan.; Frs. Barry, Briggs, J. Daly, Mackesy, and Morris, of Mass.; Frs. McKillop, W. Murphy, and Whitlow, of N. Y.; Fr. Boesflug, of N. D.; Bro. Thaddeus, of Ohio; and Fr. Felsecker, of Wis.

Central address:

Maryknoll Fathers,  
Karasaki, Shiga, Japan

#### Number Please?—

Nippon-Knollers should ingratiate themselves with the Telephone Company by a willing acceptance of a call number comprising, in any combination, 3, 4, and 9. These figures, among the superstitious, signify: death, bankruptcy and suffering. About 98% of the people would rather forgo all the delightful possibilities of wire communication than risk the misfortunes designated by these numbers.

#### "Ripe for the Harvest"—

That the youth of Japan is no exception to man's universal recognition of a Higher Being—distorted though its image may be—was revealed, recently, in an oratorical contest in Tokyo, when a group of young men—all non-Christians—told of their aspirations. One typical case, a factory-hand reduced to wretched circumstances by the oppression of capital, was about to throw in his lot with the revolutionists:

"But," he continued, "one day, to my great joy, I felt some power above me which encouraged and consoled my weakened mind, and which made me determine to overcome all the hardships of this world even at the expense of my life. After that, I began to pay my respects to the bronze statue of three of our brave soldiers. Every time I pass, I bow to it for their souls."

Surely the spark of Faith would ignite quickly among such as these.

#### "All Ashore"—

Stepping from the gangplank into the midst of native customs must have been a bewildering experience for our Sisters, newly arrived in Japan; but it must have been fun too!

"Fathers Byrne and Felsecker had thoughtfully engaged 'rickshas' to carry us from the boat-landing. Crowds gathered to watch us; they were friendly, though amused. Sister Talitha's grandfather invited us to his home for dinner. There we had a delicious meal served in Japanese fashion. We removed our shoes at the door and sat on cushions placed on the floor around a low table. The dear old man was anxious to hear all about his granddaughter in America. . . .

"The following day, we stopped at the Kobe Railroad Station for lunch,

COMPLAINS OF NOT FINDING THEM, AND HE FINDS THEM NOT.—*Just de Bretenieres.*

and were a little disconcerted when the waiter brought each of us a large washcloth wrung from hot water. Watching to see what others did, we wiped our hands and faces. . . . The banking system seems very complicated, and slender funds do not simplify it, as one might expect. . . . Father Briggs' catechist, a splendid, zealous man, thought it might be well for us to visit the Red Cross Hospital in Otsu and arranged to accompany us. Again, we felt like freaks in a side-show with crowds following us. The nurses do very little of what we term 'nursing.' The family of the patient do that. . . .

"We went to the parish church for Mass. After Mass, the people assembled in a little hall on the first floor for a cup of tea. . . . Upon inquiring at the markets about the price of food, we fear we shall have to forgo the pleasant pastime of eating."



THE MISSION: Vicariate of Kongmoon, Kwangtung Province, South China, 40,000 square miles in area, the size of Ohio. Population 6,000,000.

#### THE MISSIONERS:

Most Rev. A. J. Paschang, *Vicar Apostolic*, of Martinsburg, Mo.; Frs. Kennelly, J. Sweeney and James Smith, of Conn.; Fr. Churchill, of Iowa; Fr. Farnen, of Md.; Frs. Cairns, Chatigny, F. Connors, J. Fitzgerald, Lavin, Lima, Paulhus, and J. Toomey, of Mass.; Frs. Mueth and Rauschenbach, of Mo.; Frs. Burke, Feeney, John T. Joyce, North and J. Smith, of N. Y.; Frs. C. Burns and Bro. Lawrence, of Ohio; Frs. Jos. McGinn, O'Melia, Rechsteiner and Bro. Michael, of Pa.; Frs. John McGinn and O'Neill, of R. I.; Fr. Weber, of Wis.; Bro. Anselm, of England; Fr. Bauer, of Germany; Fr. Heemskerck, of Holland; Fr. Tierney, of Ireland; and Bro. Albert, of Switzerland.

#### Central address:

Catholic Mission, Kongmoon,  
Kwangtung Province, So. China

#### Sancian Couplets—

There are *two* new schools, under village auspices, on the Island. Doctrine is taught there for an hour each

day. For this instruction, the pupils pay *two* dollars a year.

There are *two* Maryknoll Sisters on Sancian Island, teaching in the schools and ministering to the sick.

*Two* "Koo" girls, Chinese virgins who completed their dispensary training under Dr. Blaber, are in a hired shop at Lower Sancian interesting the women in the Catholic religion.

There are *two* dispensaries: in one, Dr. Sandy treats the men and boys; the other, for women and girls, is under the direction of our Sisters.

"St. Francis Xavier pray for us, and for Sancian," is suggested to our friends as a daily prayer with a *twofold* purpose: to obtain blessings for you and conversions for the sacred island hallowed by the death of Xavier.

#### Air Conditioned—

Is it a house, or only a porch, Father Heemskerck's new mission structure at Tung Ngon?

"My room is an old loft with three mud-brick walls. But there is a vacancy for a fourth; and perhaps, it will move in one day after it has outlived its welcome in some other shop. In the meantime, a panorama of tree studded mountains, acres of sky and old roofs, fills every square inch of the aperture. Downcast eyes perceive a floor so ingeniously laid, that cool air in large bulk is wafted up from the lobby. To date, this system has not been patent-protected, and can be installed in any model residence by the simple expedient of providing more holes and fissures than boards in the flooring.

"Below my room is the chapel. A large picture of our crucified Lord, reaching to the altar, hangs suspended from a beam in the perforated floor above. During the day, the rear of the chapel is used as a dispensary. We are particularly busy here on market days (every third day), when people come and go constantly. Frequently, the proximity of the Real Presence makes itself felt among these good people."

#### A Missing Link

*In many homes there is a clutter of mateless cuff links and plate that never graces the table. They can link you with the missions as a benefactor. Send your junk jewelry to:*

The Maryknoll Fathers,  
Maryknoll, New York.



THE MISSION: Vicariate of Kaying, Kwangtung Province, South China, 15,000 square miles in area, three times the size of Connecticut. Population 2,600,000.

#### THE MISSIONERS:

Most Rev. Francis X. Ford, D.D., *Vicar Apostolic*, of Brooklyn, N. Y.; Frs. Quinn and Rhodes, of Calif.; Fr. C. Murphy, of Conn.; Fr. O'Brien, of Ill.; Frs. Bush, Callan, Donaghy, Gallagher and Welch, of Mass.; Fr. Gleason, of Mo.; Frs. Dennis, Hilbert, Madigan, P. Malone, T. Malone, Slattery, Van den Bogaard and Youker, of N. Y.; Frs. F. Donnelly, T. Donovan, Downs, Driscoll, J. McCormick and J. O'Donnell, of Pa.; Fr. O'Day, of R. I.; Fr. Eckstein, of Wis.; and Fr. M. Murphy, of Canada.

#### Central address:

Catholic Mission, Kaying,  
via Swatow, China

#### Chinese Lanterns—

Age-old Chinese customs are more often adapted to Christianity than abolished by the new converts. A case in point is cited by Father Thomas J. Malone:

"On the thirteenth of the first month of the lunar calendar, our people have the custom of spreading a banquet in their ancestral hall. But this privilege is allowed to those fortunate families only, who have augmented the manpower of the clan, during the year, by the birth of a son. Some of our newly baptized Christians distinguished their lanterns from those of their relatives by the addition of a cross suspended from the bottom of the lantern; others hung their lanterns in the common prayer room—an appropriate place."

#### "Designer Infinite"—

God *would* have the soul of this particular Chinese. He had recourse to an insignificant boil as the instrument in effecting His design.

One of the men in Chungsun had an ugly swelling on the back of his neck. After treatment by a native doctor, the ailment grew worse. The catechist heard about it, sent for the priest, and

**MORE THINGS ARE WROUGHT BY PRAYER**

when Father O'Brien arrived a big crowd had collected in the sick man's room—which was kitchen, bedroom and stable all in one. Applications of hot compresses and some ichthyol brought the boil, for such it was, to a head. In a few days, the man's neck was healed. He and his curious neighbors are now growing interested in the religion whose Spirit is so powerful to protect and to save.

#### Tea-ing Off—

The travel fatigue of our Sisters is drowned in the national beverage:

"Yesterday, Sister Imelda and I arrived from a two weeks' excursion among the hills, villages and towns of the Kaying Vicariate, ending our trip with a twelve-mile walk under a mid-day tropical sun. We were traveling with three Chinese who carried our baggage with the grace of professional dancers, and with far greater speed than we could muster. These carriers gave us a good lesson in walking long distances without fatigue. They advised us to rest after every two miles for ten minutes at the various tea shops along the roadside. After such intermissions, every new start was marked with fresh life and vigor. Strange as it may seem, our refreshment consisted not of cold drinks, but of a cup or two of hot tea. We drank tea, first because there is no such thing as ice drinks in these parts; secondly, because cold liquids would be a risk in China; and thirdly, because of the hallowed esteem in which tea is held here. I am sure that yesterday afternoon marked a new high on the chart of our tea-drinking, although my own thirst was quenched only when I arrived home and had a glass of cold boiled water."



THE MISSION: Prefecture of Wuchow, Kwangsi Province, South China, 30,000 square miles in area, the size of Maine. Population 5,000,000.

THAN THIS WORLD DREAMS OF.—Tennyson.

#### Mission Values

\$3

*Will support a mission baby for one month.*

\$15

*Will pay the salary of a native catechist for one month.*

\$100

*Will support a native seminarian for one year.*

#### THE MISSIONERS:

Rt. Rev. Msgr. B. F. Meyer, *Prefect Apostolic*, of Davenport, Ia.; Fr. P. Toomey, of Conn.; Frs. Glass and V. Walsh, of Ia.; Fr. Greene, of Ind.; Fr. Fedders, of Ky.; Bro. Francis, of Md.; Frs. Cunneen, Foley, Gillerman, Keelan, Lacroix, Langley, MacRae, Mulcahy, Regan and E. Toomey, of Mass.; Frs. T. Daley, Dempsey, Gilligan, Kupfer, McLoughlin, Romaniello and Schultz, of N. Y.; Fr. Sprinkle, of Ohio; Frs. P. Donnelly and Gilloegly, of Pa.; and Fr. Tennien, of Vt.

Central address:

Catholic Mission, Wuchow,  
Kwangsi, China

#### Who Will Win?—

"Although the work of conversion has become, for the moment, very much easier," writes Monsignor Meyer, "there is a race for the soul of China, between religion and materialism—the ultimate expression of which is Communism—and no one dare say which will win. History does indicate, however, that in the Divine Plan all people shall be brought into contact with the Faith; and at present, only a small proportion of the Chinese have had this contact. We like to think that, as other people turn away from God and show themselves unworthy of His gifts, the Chinese will take their place and become the consolation and bulwark of the Church."

#### By Post From Taiwan—

The widespread interest in the Church that was manifested while Father MacRae was in charge here, continues. The present pastor, Father Patrick J. Donnelly, of Lansdowne, Pa., envisioned wholesale conversions, when, and if, the staff of catechists is doubled and redoubled.

"Contacts with prospective converts are made by our Christian people. If the catechist tries directly to interest people in the Faith, they are not inclined to listen. They say, 'He is talking because he is getting paid for it.'"

But to relatives and friends they lend a sympathetic ear, and it is then that the catechist is needed to instruct them and answer their objections. Frequently, we notice that the first converts are among the poor. As the Church becomes better known and its beneficent influence is evident, the higher classes become interested."

#### Kweilin's New Curate—

The cook stirs another bowl of rice, and brews another cup of tea to strengthen the new curate (Father Greene just over from Jasper, Indiana, who is struggling with the maddening Mandarin). Logical sequence (we believe Chinese logic works thus) recalls to mind the conspiring circumstances to which he attributes his own spiritual good fortune. For is it not true that if Mr. Farmer had not married Mrs. Farmer—the American Protestant missionary—he, the cook, might never have had the gift of Faith? After Mrs. Farmer's death, Mr. Farmer became a Catholic and then a Jesuit. As a Protestant, he made a number of converts in the Kweilin area, one of whom was a man who had a daughter, who had a son, who, converted from Protestantism, is now the cook preparing Father Greene's meal.



#### THE MISSIONERS, Los Angeles:

Fr. Lavery, of Conn.; Fr. Swift, of Md.; Bros. Paul and Theophane, of Mass.; Bro. Gregory, of N. Y.; Bro. Ambrose, of Holland. Address: Maryknoll Fathers, 426 So. Boyle Ave.

#### THE MISSIONERS, Seattle:

Fr. Tibesar, of Ill.; Fr. Joyce and Bro. Adrian, of Mass.; Bro. Charles, of N. Y. Address: Maryknoll Fathers, 1603 E. Jefferson St.

#### A Juvenile Heretic—

In preparing the children to make their first Confession, Father Tibesar finds it interesting to observe how these Japanese youngsters struggle so earnestly to master the prayers prescribed for the reception of the Sacrament:

"But occasionally, we hear acts of contrition that are not exactly orthodox—for instance, one lad recited: 'I firmly dissolve wit de helpa die grace to confess my sins, to do penance, and to end my life, Amen.'"

# Knoll Notes

We think of our dead and yours



**T**HE Chinese have an expression that to die is "to pluck the flower of life," a very apt way to put it. At the Knoll during November, we follow the Church's lead in giving special thought to the Maryknollers who have crowned life by death.

And we interpret *Maryknoller* in its broadest sense, as embracing all who are Associate Members as well as those who are full-fledged. You as a subscriber or a sponsor, are an Associate for the length of your subscription, while many, both living and dead, have assured themselves of remaining with us always—both up to and beyond death—by a Perpetual Membership.

It is the defects in life's flowering which concern most of us, and hence, our interest in the suffrages which we may obtain when death comes. Here at Maryknoll, we attach great importance to our solemn duty to give aid to the dead

Rosary time at the Maryknoll Seminary.

by prayer. As the day's mail is read, every petition for a remembrance is noted on a record which each evening goes over the pathway to the seminary where it is placed in the hands of the seminary rector, before the community gathers for public night prayers. There comes a moment of pause in the orisons, and the rector reads to the community the requests for our intercession which have come to us.

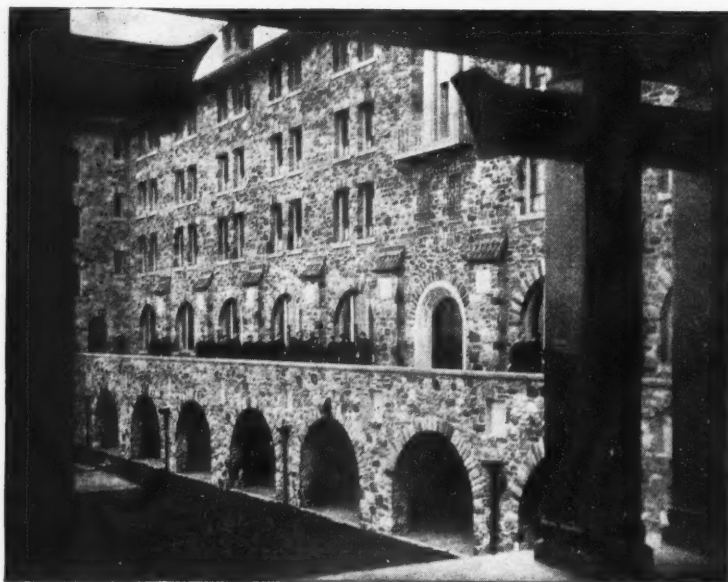
The spectacle of Friday throughout our little Maryknoll world is always impressive. On that day, on all the altars of Maryknoll Mass is celebrated exclusively for our Maryknoll Associates, those who help us in large ways and small. On this day of the week, no Maryknoll priest accepts a stipend for his Mass.

In the course of this first quarter of a century, Maryknoll's losses by death have been few; but the number slowly mounts as the years pass.

Our first death in the mission

field was the passing in Hong Kong, September 12, 1919, of Father Price, Maryknoll's co-founder. Four other Maryknoll priests have since then died on the mission field in South China: Fr. Anthony Hodgins at Hong Kong, May 23, 1922; Fr. Daniel McShane at Loting, June 4, 1927; Fr. Philip Taggart at Yeungkong, August 4, 1931; Fr. Leo Jones at Watlam, September 16, 1936. Two Maryknoll Sisters also lie buried in China soil: Sister M. Gertrude Moore, died at Yeungkong, August 21, 1923; and Sister M. Bernadette Tam, at Hong Kong, June 17, 1928.

Of the Maryknoll priests who have died in the United States, Bishop James Anthony Walsh, our Founder-General, is the most recent, April 14, 1936. He is buried at the Home Knoll beside Father Price whose precious remains were brought from Hong Kong in December of last year. Other Maryknoll priests buried in the United States are: Fr. John



"LORD, ALL PITYING, JESUS BLEST,



Massoth, March 9, 1919; Fr. John Lane, April 24, 1919; Fr. Francis Bridge, April 18, 1934; and Fr. William Kress, March 1, 1936.

The Auxiliary Brothers can claim the first Maryknoller to die at sea: Brother Augustine McKernan, April 28, 1937. Brother Augustine was *en route* from his mission in Korea to spend a year's decennial in the States. Three other Auxiliary Brothers have died at Maryknoll, Monrovia and the Venard respectively: Brother Bernard Bobb, February 25, 1921; Brother Thomas McCann, March 8, 1922; and Brother Bede Dower, March 14, 1929.

The comparatively small number of lay aggregates which Maryknoll calls her Oblates has already numbered three deaths: Charles Jacobson, April 2, 1929; Thomas Lavin, December 31, 1934; and J. Charles Mylott, January 10, 1936.

From the student ranks we have had five deaths; four at the Venard—Maurice Bradley, September 27, 1918; James Quinn, November 11, 1918; Richard Fitzgerald, February 24, 1919; and Thomas Tobin, September 6, 1922; one at Maryknoll—Arthur Cushman, January 18, 1919; and one at the

### Two Graves

The resting place of our Founders in the Maryknoll God's Acre prompts some verse from a seminarian.

LIKE burnished silver, even's star-light falls  
Upon the ebbing river's dancing waves,  
While falling night through waning twilight calls  
The children to their Fathers' hallowed graves.  
Here sleep the forms that sounded forth the plea,  
Which roused a mighty nation's youthful soul,  
To send her sons across the farthest sea,  
For Christ, and for the Queen of Maryknoll.

Oh Fathers rest; your wondrous work is done,  
And in your places many sons arise.  
Their hands will bring the blest Eternal Sun  
To pierce the darksome clouds of pagan skies;  
For in their hearts they hold that living flame,  
Which found its source in Mary's loving name.

—J.N.W.

**GRANT THEM THINE ETERNAL REST."**



The graves of Maryknoll's Founders, Bishop James Anthony Walsh and Father Thomas Frederick Price, who lie buried in the Maryknoll cemetery.

Bedford Novitiate—William Engler, November 28, 1936. William Engler's fellow novices have this year erected a memorial cross in his honor at Bedford. His memory will always be an inspiration to Maryknollers, for he gave his life to save another novice from drowning.

The Maryknoll Sisters have suffered the heaviest death toll. Those who have died in the United States are: Sr. M. Xavier Whelan, February 19, 1917; Sr. M.

Emmanuel Donahue, May 9, 1923; Sr. M. Sabina Kennedy, October 23, 1927; Sr. St. John Brown, March 19, 1928; Sr. Teresita O'Donnell, March 16, 1929; Sr. Gabrielle Marie Noone, April 21, 1929; Sr. Catherine Fallon, September 16, 1930; Sr. Xavier Marie Hayden, April 30, 1933; Sr. Teresita Wong, February 13, 1935; and Sr. Frederick Bourguignon, June 3, 1935.

Join us in prayer for all departed Maryknollers.

# The Bounty Page

We give Thee thanks, Almighty  
God, for all Thy gifts which we  
have received from Thy bounty.

## The Month's Prize Letter

"Dear Fathers,

"Thanks for your friendly note  
regarding my offering.

"Maryknoll missionaries are al-  
ways friendly, because God has  
called them to the generous life.  
With 100% loss of my mango  
crop this past winter, and other  
setbacks one after another, there  
are times when I am on the verge  
of being utterly discouraged.

"Then I think of those Mary-  
knollers, the trials in their paths,  
the obstacles to be overcome, the  
wherewith to be found somehow.

"And my cares seem petty and  
insignificant. I start again with  
renewed faith and confidence in  
God.

"I consider the sponsor dollar  
I give each month to Maryknoll  
the best and safest insurance  
against fear and discouragement."

A.H.P.—California

## Dear Maryknoll Friends,

When these lines appear, we shall be into November. If you have not already done so, please send us the names of your deceased loved ones for our prayer lists.

We are particularly grateful this month because we have received TWO BURSSES, one from Massachusetts, one from California. Thus two of our seminary posts are provided for forever; invested at five per cent, each \$6,000 will bring \$300 yearly.

As we have often said, we do not speak much of our burses because urgent immediate needs force us to seek ready cash rather than foundations. Nevertheless, we know our obligation to make provision for the future, and deeply appreciate all who help us in this way.

Other gifts, a few large, most of them small, fill us with thankfulness to God for staying with us daily in the fight to meet what have become tremendous financial responsibilities.

God bless our benefactors, God's vicars.

*The Maryknoll Fathers*

## Caring for Our Missioners

WE are becoming ever more enthusiastic about our sponsor family. Each month finds us with a group of new members for it.

Most of those who join us can take care of only one day a month. A gentleman in New York, however, has added his name to the list with a promise to send \$10 monthly to provide for ten days. A woman in Massachusetts pledged herself to look after 30 days a month.

The impulse to link up with us comes from myriad sources. "Your departure group of fine young priests for the Orient has made me more mission-minded than ever," writes a young lady. "I am going to try to send one dollar each pay day (that is, twice a month) to take care of a missioner for two days monthly."

Sometimes, it is the desire to revere the memory of a loved one, a suitable motive for November. One man whose mother died on the 18th of the month is sending one dollar monthly that on that day each month he may honor her by caring for a missioner from dawn until dark.

## Maryknoll Charities

MANY Maryknoll friends realize what a beautiful lesson Christian charity teaches when practiced in non-Christian lands.

A lady has just completed arrangements with us to found a dispensary in a Maryknoll mission at a cost of \$500. Few can do this, but many can

fill a modest role in caring for some small expense connected with feeding the hungry, clothing the naked, ministering to the sick, harboring the homeless, visiting the dying, burying the dead.

Our new Charity Dime Card is proving very attractive to those who can best measure their mission aid in terms of dimes. Write for one. Send us your address on a postcard with the simple sentence "Send me a Charity Dime Card." The card has place for ten dimes.

## FORM OF BEQUEST

I hereby give, devise and bequeath to the **Catholic Foreign Mission Society of America, Inc., of Maryknoll, New York\*** . . . . . (Here insert amount of legacy.)

This legacy to be used by the said **Catholic Foreign Mission Society of America, Inc., for the purposes for which it is incorporated.**

\*In Massachusetts, use: C.F.M.S. of A., Inc., of Bedford, Mass.  
In California, use: C.F.M.S. of A., Inc., of Mountain View, Santa Clara Co., Calif.  
In Pennsylvania, use: Maryknoll College, Inc., of Clarks Summit, Pa.

## Puffs for The Field Afar

"THE FIELD AFAR is always enjoyable. It seems to contain the joyousness of the Lord in such great measure that I am sure He specially blesses each issue."—New York.

"I wish to congratulate THE FIELD AFAR, for the news and articles it contains are unfailingly interesting. The cover for Midsummer was exceptionally beautiful."—Pennsylvania.

"I have just received my copy of THE FIELD AFAR. It is the first I have ever seen and I am sitting down immediately to express my congratulations to you. Everyone connected with it can be proud of it."—Minnesota.

SACRIFICES MADE FOR GOD HAVE A SWEETNESS AND



WANTED: \$400 for chapel for Chiuling, Vicariate of Kaying, South China.

WANTED: \$1,200 for chapel for Hingning, Vicariate of Kaying, South China.

WANTED: 100 gifts of \$3.00 each per month, to care for orphans in our Maryknoll asylums in South China, in Manchukuo and Korea, as yet unprovided for.

WANTED: \$600 for land for a mission center at Chukochin, Prefecture of Peng Yang, Korea.

WANTED: \$1,000 for the chapel of the Japanese parish, Fushun City, Prefecture of Fushun, Manchukuo.

WANTED: 10 gifts of \$100 each to provide annual support for 10 new Chinese students for the priesthood.

WANTED: \$1,000 for addition to chapel, Chinese parish of Antung, Prefecture of Fushun, Manchukuo.

WANTED: \$3,000 for rectory for parish in city of Kyoto, Prefecture of Kyoto, Japan.

WANTED: \$1,000 for land for a mission center in Tung On, Vicariate of Kongmoon, South China.

WANTED: \$500 for dispensary work in the Vicariate of Kongmoon, South China.

WANTED: \$1,500 for convent of Maryknoll Sisters, Pingnam, Prefecture of Wuchow, South China.

WANTED: \$1,000 for land for new mission center at Chuanchow, Prefecture of Wuchow, South China.

WANTED: \$2,500 for additional buildings for training the new Catholics of the mission of Hiken, Prefecture of Peng Yang, Korea.

WANTED: \$5,000 for land for mission center at Hikone, where rented center was recently destroyed by fire, Prefecture of Kyoto, Japan.

The Maryknoll Fathers,  
Maryknoll P.O., N. Y.

## WANT ADS

A JOY UNKNOWN TO THE WORLD.—Henry Dorie.

## NATIVE SEMINARY BURSES

BLESSED SACRAMENT BURSE	1,350.50
Sacred Heart Club Burse.....	1,300.00
Our Lady of Lourdes Burse.....	1,218.00
Mater Admirabilis Burse.....	1,083.00
McQuillen-Blomer Memorial Burse	1,000.00
Margaret Mary Memorial Burse	
(Reserved) .....	1,000.00
Mary Mother of God Burse.....	808.13
Christ the King Burse, No. 2....	702.00
Daly Memorial Burse (Reserved)...	600.00
Maryknoll Academia Burse.....	301.00
St. Patrick Burse.....	255.00
Sacred Heart of Jesus—F. W. Burse	200.00

## MAJOR SEMINARY BURSES

MAHAN MEMORIAL BURSE...	4,630.85
Dunwoodie Seminary Burse.....	4,252.05
Michael J. Egan Memorial Burse...	4,200.00
Kate McLaughlin Memorial Burse...	4,050.00
Immaculate Conception, Patron of America, Burse.....	3,162.44
St. Michael Burse, No. 1 (Reserved) .....	3,565.00
Duluth Diocese Burse.....	3,411.70
N. M. Burse.....	3,000.00
Marywood College Burse.....	2,982.00
Bishop Molloy Burse.....	2,851.00
Byrne Memorial Burse.....	2,800.25
Holy Child Jesus Burse.....	2,762.85
Our Lady of Lourdes Burse.....	2,284.63
Our Lady of Mt. Carmel Burse...	2,266.19
Archbishop Ireland Burse.....	2,101.00
St. Bernadette of Lourdes Burse...	2,000.09
St. Dominic Burse.....	1,904.19
Our Lady of the Sacred Heart Burse	1,738.06
St. Agnes Burse.....	1,455.88
Fr. Nummy Burse of Holy Child Jesus Parish of Richmond Hill...	1,402.55
St. Francis Xavier Burse.....	1,395.38
St. Francis of Assisi, No. 2 Burse	1,130.10
St. John Baptist Burse.....	1,121.21
Manchester Diocese Burse.....	1,000.00
St. Boniface Burse.....	1,000.00

Detroit Diocese Burse.....	885.00
St. Rita Burse.....	272.65
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St. Aloysius Burse.....	690.10
Ven. Philippine Duchesne Burse (Los Altos) .....	430.00
St. Philomena Burse.....	215.00
Holy Ghost Burse.....	133.00
Immaculate Conception Burse.....	119.00
St. Margaret Mary Burse.....	114.00

## We Thank Thee, O Lord!

The Maryknoll Fathers,  
Maryknoll P.O., N. Y.

I have many things to be thankful for and I would like to show my gratitude to God in a practical way. I'd like to support a missionary on THANKSGIVING DAY.

Please send me a dime card now so that I may begin to save the ten necessary dimes. Also send me ....

dime cards which I may pass on to friends.

NAME .....

ADDRESS .....



## Our World of Missions



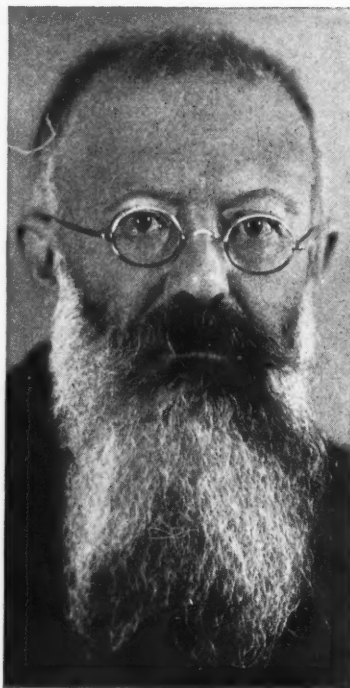
THE Crusade Convention in Cleveland last August can be called one of the high lights of the year for things missionary in America. The recording angels probably know many among the thousands of splendid young men and young women present who were prompted to give themselves as missionaries, and many more young people back home who are inspired by the enthusiastic reports brought to them by the delegates, to give either themselves or at least their best efforts to the cause.

The convention was the Crusade's largest among its ten national gatherings of the past score or more years. It represented primarily the student world, and thus did not draw officially on the hierarchy, the clergy, or on the adult lay ranks. It had tremendous importance, however, in this very fact that it was for the young, those who represent the generation about to step into a world that is to be characterized by a universal struggle between organized godlessness and the Church, the main bulwark of the godly.

There were color and pageantry about the convention. The Palestrina chorus which sang in the production "The World Gateway" numbered a thousand students, while 5,000 school children sang in the choir for the Pontifical Mass. The meetings, at times, reached a truly inspirational pitch.

The mission exhibit in the Cleveland Public Auditorium was easily the largest ever held in the United States, with 150 booths representing 70 societies. The visitors to it learned a great lesson, namely, that missions must be very extensive since so many are at work in the field.

From the viewpoint of visual education, we believe that all such exhibits held in America, to date, have suffered through absence of the synthetic in them, a failure to drive home strikingly the great fundamental notions of the conversion of the world. Such a form



Father Paul Manna, founder of the Missionary Union of the Clergy which, since 1916, has spread all over the world and now has more than 160,000 members.

of exhibiting would be expensive and would place a great burden on the planning committee, but perhaps it can be accomplished some day.

In the case of the exhibits of individual societies, one felt in some cases that the opportunity to teach worthwhile missionary facts and principles was missed. There seemed to be over-emphasis on motherhouses, or unrepresentative knickknacks; sometimes, the sale of novelties or of ecclesiastical furnishings appeared to be the aim. Here is a problem for all of us to help solve as the years pass.

Congratulations to those who in a large or small way had a part in this splendid undertaking.

### With Eternal Value

*A suggestion for a memorial to perpetuate the memory of a loved one: a student's room in the Maryknoll Seminary, \$500.*

## Our note pages on men and things missionary

### Leader of the Clergy—

In Rome, in what was once the great organ loft of the chapel of the centuries-old Urban College for missions, there is now an international secretariate for the Missionary Union of the Clergy. Thus, the Holy See is going forward with its efforts to enroll the priests of the world for the mission cause.

The international secretary is a veteran missionary from India, well known to Maryknollers. He is the Very Rev. Paul Manna, former Superior General of the Milan Foreign Mission Society. He broke down in health in India, and thus Providence brought him home to found this world missionary union of the clergy, which the Holy See has espoused.

During Maryknoll's beginnings, Father Manna gave Fathers Walsh and Price much useful advice and encouragement. All Maryknollers have a kindly feeling toward him and hope that he will be blessed with long years for his great task.

### A Saint of November—

On the outskirts of the city of Wu-chang in Central China is an unremarkable piece of ground, an old executioner's field. On November 7, it assumes special significance because on this day in 1840 John Gabriel Perboyre was put to death here. A year ago on this day, the Pope's representative in China, Archbishop Zanin, visited this spot and paid honor to the memory of this outstanding martyr in China, now raised to the altars.

Maryknoll's Founder-General did much to make this Vincentian, Blessed Perboyre, known in America. His death is remarkable in its many likenesses to the death of Our Lord: he was betrayed by one of his intimates for thirty pieces of silver; he was mocked, held up to public derision and beaten; he was falsely accused, but beyond rendering testimony to his Faith, he met his calumniators with silence; he was condemned to die with criminals and expired on a cross about noon on a Friday.

The Maryknoll book list includes a biography of Blessed Perboyre.

CHARITY THAT WORKS ONLY AT HOME IS NOT CHARITY BUT JUSTICE;



# Detroit and Missions—

Monsignor John J. Hunt tells the people of Detroit that they must not rest on their oars; yet both they and he are to be congratulated on their last year's accomplishments for missions. The financial mission record of the diocese is \$58,029.24, an increase of 22 per cent over the previous year's record.

We notice in the tribute to the late Bishop Gallagher a record of the fact that one of his missionary deeds was to invite Maryknoll into his diocese. Maryknoll will not forget this great favor. Through a recent legacy we have come into possession of a modest home at 1219 Merrick Avenue, and here we have our *piéd à terre*. Over a dozen prospective Maryknollers now hail from Detroit.

To Bishop Gallagher's invitation is now added the warm encouragement of the new Shepherd of Detroit, His Excellency, Archbishop Edward A. Mooney. Maryknoll knows him of old; in Korea, they welcomed him to their mission board when he was Papal Delegate to Japan. During those years

## "The Making of a Catholic Will"

*This free booklet will be sent you on request. Address:*

*The Maryknoll Fathers,  
Maryknoll, N. Y.*

and since, we have found in him a true father and friend. We shall try to prove ourselves worthy of his confidence in our doings in Detroit.

## In the Main Stream of Catholic Life—

It is encouraging to find movements advocated by non-missionary groups which provide a prominent place in them for missions.

We picked up, recently, a copy of *Sponsa Regis*, a magazine for Catholic Sisters, and found the leading editorial devoted to *The Twentieth Century Crusade of the Children of the King*, a movement to promote Catholic Action among children. The movement apparently originated with *Sponsa Regis*, but was given great impetus by *The Little Missionary*, a magazine of the Society of the Divine Word. A feature of the Catholic Action program is

daily sacrifice for the missions.

If our young people catch the idea that a phase of normal Catholic life is the handing on of the Faith to others, Catholic mission action will be powerful and vigorous in the years to come. Maryknoll, while leaving to others the direction of movements for the young which are concerned with general Catholic life, is prepared with its *Maryknoll Junior* plan and its *Maryknoll Pioneers* to cooperate in giving missions their place in all such movements.

## Magazines and Pamphlets for Manila—

Rev. E. J. McCarthy, a St. Columban Missioner in Manila, works among the students much as do our Maryknollers there and writes to ask for second-hand Catholic pamphlets and magazines. He needs a generous supply to distribute to 2,000 young men and young women who gather at a special Mass at Santa Cruz Church every Sunday.

Father McCarthy's address is: Convento De Malte, 1016 M.H. del Pilar, Malate, Manila, P. I. See what you can do for him.



Father Francis Caffrey, pastor of San Juan Bautista Mission in California, awards the Bing Crosby radio trophy prize at the Mission's annual pageant horse show. The presentation is being made by Jane Withers, of the Fox Twentieth Century Studios.

CHARITY OF ITS NATURE WORKS OUTWARD — "SEEKETH NOT ITS OWN."

# THE MARYKNOLL SISTERS

## Fairy Fingers



LOOKING over the mission field, one is struck by the fact that industrial work, mission arts, seems to be a natural outgrowth of mission work. It is born of the

double necessity for self-support and organized charity, and plays no small place in the enrichment of local liturgical art.

To see how natural is this development, we have only to look back to the beginning of the now famous *Mission-arts* of Maryknoll-in-Manchukuo.

Among those who came to the Fushun center, in the hope of both receiving and giving help, was *Lao Chang*, a mother struggling to provide for her little family. She arrived at a time when the Sisters, then in their first difficult year of Chinese language study, found it impossible to keep the native seminarians' surplices mended and the

mission center's overworked vestments in repair. *Lao Chang* was a skilled seamstress, and the Sisters gratefully gave over this work to her. She did it wonderfully well. One day, the Sisters gave her some material, a pattern and a design. With the casualness born of sure skill, *Lao Chang* began the calm cutting of a cope. When the Maryknollers saw what *Lao Chang* had made, they took stock of their own needs and were soon giving informal orders. These brought orders from other mission districts and, finally, from America too. It was in 1932 that *Lao Chang* so nonchalantly began her work. In 1937, she

has more than twenty coworkers who have very recently moved into better quarters with painted walls and proper lighting. From this small center, Gothic and Roman vestments, antependia, canopies and banners, have found their way to many localities throughout the United States.

One of the most recent developments of the Fushun *Missionarts* is the *Junior Department* which has sprung, too, from a real need. The Church discourages the practice of young engaged girls going to live with their future in-laws. Yet, because of custom and poverty, the families look forward to their departure with relief. There will be one less mouth to feed. To tide young girls over this difficult period, from the time of their engagement until they are sixteen and can be married, the *Junior Department* has been established. It provides a home, interesting work and excellent training, as well as doctrinal instruction for these young girls who are engaged to marry into Catholic families.

The oldest industrial work of the Maryknoll Sisters grew up in its first foreign mission field, South China. At Kowloon, faced with the necessity of finding some work which would contribute to the support of the growing mission region, Sister Mary Paul turned to the organization of industrial work: the making of vestments, altar linens, and cassocks. One of the early difficulties was to advertise properly. As soon as these mission products, the light weight cassock, the airy but substantial vestments of Chinese silk with their shaded embroidery, found their way to America, they began their own best advertising campaign.

The Korean missions, too, have their industrial center. At Yeng You, the Sisters have under their charge some thirty-five girls who come from poor homes, are unable to read or write or

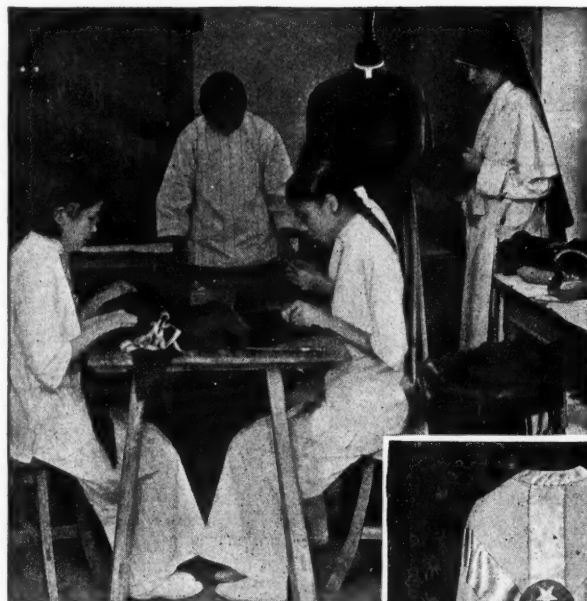


Above: One of the Maryknoll Sisters' industrial classes at Yeng You, Korea.



Left: Fushun *Missionarts'* vestment department, where vestments are made for our missions and for sale in the States.

IF WE KNEW THE VALUE OF A SINGLE SOUL, WE WOULD WILLINGLY



Left: The cassock department at Hong Kong. Sister Mary Ligouri is inspecting a finished cassock. These China cassocks are popular for summer wear. Orders may be placed through the Motherhouse at Maryknoll, N. Y.



Above: A light weight cope made in Missionary's vestment department. Fushun.



Right: The industrial department at Hong Kong where the airy but substantial vestments of Chinese silk with their shaded embroidery are made.

do the most elementary problems in arithmetic. But even the youngest and most ignorant brings with her that amazing aptitude for handwork, the gift of "fairy fingers" which seems to be the special heritage of Oriental women.

Among these young people who come to the mission for what it has to offer them materially, remuneration for their work, instruction in Korean or Japanese and arithmetic, there springs up naturally the desire to be baptized and Christian.

—S.J.M.

#### Grace Dividends

THE life-story of Saint Thérèse, the Little Flower of Jesus, has been likened to a sacrament, so fruitful an occasion of grace has her Autobiography become to every reader.

There is a small edition of the Autobiography ready to prove its claims, in rich dividends on a small investment. Secure for yourself, or for someone in need, the 50¢ wrapper or the \$1.00 cloth copy of St. Thérèse's Autobiography. If you have already read her life-story, profit further by reading "The Spirit of St. Thérèse" (90¢).

Order from the Maryknoll Cloister, Maryknoll, N. Y.

Postage extra on all mail orders.

#### Maryknoll Sisters—

is the popular designation of the Foreign Mission Sisters of St. Dominic, Inc. (legal title). In its origin the community goes back to the early days of Maryknoll. The Holy See gave its final approval in 1920. Mother Mary Joseph is the Mother General, heading the present body of 467 professed Sisters, 60 novices, and 15 postulants. There are 231 Sisters in overseas mission work, 44 working among Orientals in America, and 82 are engaged by the Maryknoll Fathers in administration work and in domestic work in their seminaries. A recent development in the Sisters' community is a cloistered group.

#### Central Addresses—

Motherhouse and administration: Maryknoll, N. Y.

Pacific Coast: 425 South Boyle Ave., Los Angeles, Calif.

South China: Waterloo Road, Kowloon, Hong Kong.

Shanghai, China: Mercy Hospital, Pei Chiao, Near Ming Hong.

Manchukuo: Tenshudo, Dairen, Manchukuo.

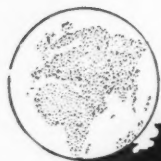
Korea: 257 Sangsukuri, Tenshudo, Heijo, Korea.

Japan: Zeze Post Office, Sazanami, Besso, Otsu, Shigaken, Japan.

Philippines: St. Mary's Hall, Manila, P. I.

Hawaii: 1722 Dole St., Honolulu.

GIVE A HUNDRED LIVES FOR IT.—St. Catherine of Siena.



## Maryknoll Mission Education Bureau



### Catholic Action Again

A YOUNG college student wrote the following to us in renewing his subscription to *THE FIELD AFAR*:

"I am enclosing two dollars. One dollar is for one year renewal to *THE FIELD AFAR*. The other dollar is for the support of a missionary for one day. I am going to try to send one dollar on the first of each month for this purpose. I have only one more year in college and I want to make my time count both spiritually and materially. I only wish that I could do more for the splendid work that is being done in the Far East."

It is not so much the money proposed as a monthly support for some missionary, as the apostolic spirit of zeal, sacrifice, and generosity prompting this young man's resolution which impresses us and which is obviously an integral part of his every-day Catholic student life. It is the spirit which we would like to see constantly on the increase in all high schools and colleges. For such young students and for other young men and young women who would, with our student quoted above, like to "do more," the Maryknoll Pioneers have been established as a missionary Catholic Action movement. As stated before on this page, the Maryknoll Pioneers do not mean interference with any other social or religious obligations. Diocesan, parish, school, and even other obligations of a missionary character do not suffer by reason of any young man or

### MARYKNOLL MISSION EDUCATION BUREAU

*Designed to meet your mission promotion problems.*

- Literature Section—** offers Mission books and pamphlets. Write for our complete price lists.
- Press Section—** provides Catholic newspapers and magazines with mission copy and photographs.
- Entertainment and Lecture Section—** offers some twenty-five plays, mission movies and stereopticon lectures. Write for catalogue.
- School Section—** is at the service of all primary and secondary school teachers. Father Chin who heads this section endeavors to interest the children in missions through the Maryknoll Junior Club and our young folks' magazine, *The Maryknoll Junior*.
- Reference and Research Service—** will provide you with bibliographies, subject reading references, statistics, photos and general mission information.

woman enrolling as a Maryknoll Pioneer. What our Maryknoll Junior organization has meant and still means to children in the elementary and Junior High School, we hope our Maryknoll Pioneer movement will mean to older youth: an active, mission educational program; a personal home apostolate backing up by prayer and sacrifice and mission endeavor the concerted apostolate of missionaries on fields afar.

There are any number of ways and means for mission educating youth and for conveying the effects of such education into actual religious and social life.

Now and then, and we do not mean always, such activities as Little Theatre Guilds, study clubs, journalistic projects may take on a mission coloring because of some young person's initiative in introducing mission ideas to the social program. For an up-and-doing Little Theatre group, a really entertaining mission play is not an impossible aim. Missions can offer plenty of thrills, romance, adventure, and plot. Study clubs would find profitable diversion and something nobler in focusing attention now and then on intriguing mission countries, mission peoples, mission problems. The existing danger of Communism in the Orient as an obstacle to the Church's mission apostolate is a surprising, startling, and important subject, a problem more often than not overlooked by Occidentals. Editors of scholastic journals will find that items on the missions make news and adequately fill up odd space. We want our Maryknoll Pioneers, by employing such methods, to vitalize the missions among their own social groups.

If you would like information, substantial help and material in connection with such and like activities, we suggest you fill out either one or both of the coupons below. Maryknoll Pioneers enjoy special spiritual and material privileges which we shall be happy to explain to all inquirers. *There is no financial obligation attached to enrollment as a Maryknoll Pioneer.*

Sec'y., The Maryknoll Pioneers,  
Maryknoll, N. Y.

Please send me ..... Maryknoll Pioneer Enrollment Cards for distribution among my friends. Please send me a sample of the Maryknoll Pioneer Enrollment Card ....

Name .....

Address .....

Maryknoll Mission Education Bureau,  
Maryknoll, N. Y.

Kindly forward suggestions and material, FREE OF CHARGE, for our

Drama Group .....

Study Club .....

Journal or Magazine .....

Name .....

Address .....

THE MISSION CAUSE MERELY ASKS YOU



## Book Review

**The White Knight.** By Mabel Farnum. St. Paul, Minn.: Catholic Library Service, 1937. \$1.25.

In the long list of outstanding characters who have worn the Fisherman's Ring, His Holiness, Pius X, of beloved memory, stands out from his modern background, strong and attractive—*The White Knight* whom any modern boy can admire and strive to emulate. The charm of this unusual personality has been accentuated by occupancy of the Chair of Peter, but the charm itself existed long years before when Joseph Sarto was the poor altar boy of Riese. The subject of Mabel Farnum's storied biography is one which will always be intensely interesting in itself. The Pope of the Blessed Sacrament, as he has been titled, is remembered chiefly for his edict concerning early and frequent Communion; at Maryknoll, he is remembered particularly as the Pope who sanctioned the founding of the Catholic Foreign Mission Society of America. It was Pius X who launched Maryknoll, at the request of its two co-founders, Bishop (then Father) James A. Walsh and Father Thomas Frederick Price.

While the boyhood and manhood story of Joseph Sarto is an engrossing theme, it seems to us that some of its virility and tremendous significance has been forfeited through the method by which Miss Farnum has presented it. There is always a weakening quality when a double perspective or double story theme is maintained in the writing of a tale, no matter how fine the second theme may be. This is especially true of biography. The life of Joseph Sarto is of such a nature that it does not require an introduction through the medium of a boys' Story Club in which a nun is the story-teller.

Mabel Farnum undoubtedly possesses keen insight into the quirks and qualms of human nature, but she allows her interpretation of it to become too obvious to the reader, so that her relation of amusing human incidents is in part spoiled by self-conscious, often forced writing. And it is difficult to imagine red-blooded American boys gathering about a Sister to hear even an interesting life story of a boy like themselves on a series of consecutive Saturdays. We would like to see another biographical

story come from Mabel Farnum; one that eliminates everything but the main theme and that would somewhat restrain her rather too effusive style. We are confident that her writing talent thus disciplined would produce a well-told story from which child readers would deduce their own moral inferences and not have the author do it for them so pointedly.

## Maryknoll Mission Pamphlets

## Mission Countries

Christ in China.

Christ in Korea.

Christ in the Philippines.

42 Days Among Chinese Outlaws.

10,000 Questions about China.

The Case for Catholic China.

Father Burns Among Manchu

Bandits.

## Mission Problems

Chinese Apostles.

Maryknoll Among Chinese Lepers.

Marriage in Manchu-Land.

Missions, Medicine and Maryknoll.

Native Sisters in the Orient.

Schools in China.

The Chinese Seminarian.

## Miscellaneous

Ah Hoy, His Brother . . . His Boat.

Maryknoll on the March.

Novena to St. Francis Xavier.

Secrets of Chinatown.

Shall I Be a Maryknoll Sister?

Shall I Be a Maryknoller?

The Maryknoll Story.

Price: 5¢ each, \$4 a hundred

Order from

THE MARYKNOLL FATHERS  
Maryknoll New York



## Plays For Christmastide

## PLAYS FOR MEN AND BOYS

**The Unbidden Guest.** By Rev. John C. Murrett, M.M. A one act play easily staged by an all male cast, the only feminine character being the Blessed Virgin, who has no speaking role. Four copies for \$1.00.

**The Missing Angels.** By A. Lyons. A delightful one act play whose action takes place in a monastery. It will be welcomed in boys' schools, colleges, and seminaries. Four copies for \$1.00.

## PLAYS FOR SMALL BOYS

**The Black Lamb.** By Sr. Mary Immaculata. Primary teachers will have no difficulty in persuading small boys to take part in this easily memorized play which tells the story of a little shepherd boy and his unwanted black lamb. Four copies for \$.50.

**The Christ Child's Birthday Party.** By Sr. Mary Immaculata. When little Jesus was five years old, His Mother invited the neighboring children to a birthday party. Its outcome forms the theme of this short play thoroughly enjoyed by children. Four copies for \$.50.

## PLAYS FOR MIXED GROUPS

*who wish to stage colorful, yet not too difficult Christmas plays.*

**The Christ Child Came for All.** By Sr. Mary Immaculata. Already a favorite, this play tells a tale of racial prejudice which existed even in the time of the Christ Child. Three copies for \$1.00.

**Another Christmas.** By Rev. J. C. Murrett, M.M. Adapted from a French tale by Jean Verzere, this play portrays the coming of Luke of Antioch to Bethlehem where he meets Mary who tells him the story of the Nativity. Four copies for \$1.00.

**Starlight in Sheba.** By Sr. Mary Immaculata. A play whose success was assured in Hollywood, where it was presented for the first time. The theme deals with the unusual story of Balkis, Princess of Sheba, descendant of the famous Queen, and of her search for the King of Kings, in the company of those early missionaries, the three Wise Men. Three copies for \$1.00.

Directions for staging, costuming and music are included with each copy of the above plays. No plays sent on approval. For more detailed descriptions write for our catalogue. Address: The Director, Maryknoll Play Library, Maryknoll P.O., N. Y.

TO HELP HISTORY REPEAT ITSELF.



*Children's Book Week, November, 1937*

*Bookland*

*Dear Young Readers,*

You recall, I suppose, my rhyme about my beloved Goosey Gander? In case you do not, it goes like this—

Goosey, Goosey Gander  
Whither do you wander?  
Upstairs!  
Downstairs!  
In my lady's chamber.

Goosey used to do a great deal of wandering about my house, but lately, he has taken to flying trips. I guess it is this new idea of the China Clipper, and then, he always did suffer from wanderlust. Since Goosey insists on flying over the Pacific in the wake of the China Clipper, I have taken to enjoying a daily outing on his comfortable, downy back. We go on many interesting jaunts over the Orient. I would like to give each one of you a ride on Goosey's back when he is Orient-bound. This, of course, is impossible; but, I shall tell you a secret. You can go and see the things Goosey and I have gone and seen by reading *The Maryknoll Junior*. I had a special talk with Father Chin, President of the Maryknoll Junior Club, and Father has agreed to give his young readers a very special treat in the November issue of his magazine for boys and girls. The November *Maryknoll Junior*, in celebration of Children's Book Week, has a particularly Mother Goose-in-Orient-y flavor. Read over the blanks below, decide which one you will fill out, and send it to Mother Goose, c/o Father Chin, Maryknoll, N. Y.

*Literally in the Nursery Rhymes,*

*Your Old Mother Goose*

DATE .....

*Dear Mother Goose,*

Please put in a good word for me with Father Chin; ask him to enroll me as a member of the Maryknoll Junior Club for one year, and to send me *The Maryknoll Junior* free

NAME .....

ADDRESS .....

DATE .....

*Dear Goosey Gander,*

I'd like to have a ride over the Orient, on your downy back, but I'll be satisfied with a make-believe one. Please ask Father Chin to send me a sample copy of the November issue of *The Maryknoll Junior*.

NAME .....

ADDRESS .....



## Perpetual Suffrages for Your Dear Departed

The Maryknoll Fathers  
Maryknoll P.O., N. Y.

I am interested in enrolling my dear departed as Perpetual Associates so that they may enjoy a share in 11,000 Masses each year. Please send me an enrollment form and state what the offering is.

Name .....

Address .....

.....

PETER J. CAREY & SONS, INC., PRINTERS

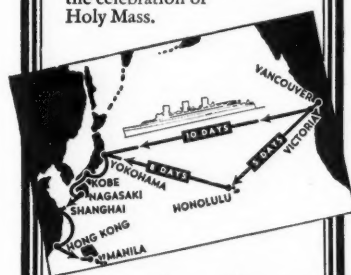
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A hat-basket  
in the Philippines

Go direct from Vancouver and Victoria in 10 days by *Empress of Asia* or *Empress of Russia*. Only 3 more days via Hawaii by *Empress of Japan* (fastest ship on the Pacific) or *Empress of Canada*. Connect at Honolulu from California ports. Low round-trip fares include passage from and to Seattle.

• Facilities are available for the celebration of Holy Mass.



### Canadian Pacific

For rates and sailings, see  
YOUR TRAVEL AGENT or Canadian Pacific: New York, San Francisco, Montreal, 38 other cities in U. S. and Canada.



Pioneering for Christ on the Manchu plains.

## Living Dangerously

**T**HE missionary lives dangerously to bring souls to safety. Share in this Divine Adventure by supporting a missionary for 30, 20, 10, 5 or for even ONE DAY this month. Ten dimes will support a missionary for one day.  
See page 317.

THE MARYKNOLL FATHERS

MARYKNOLL P. O., NEW YORK



